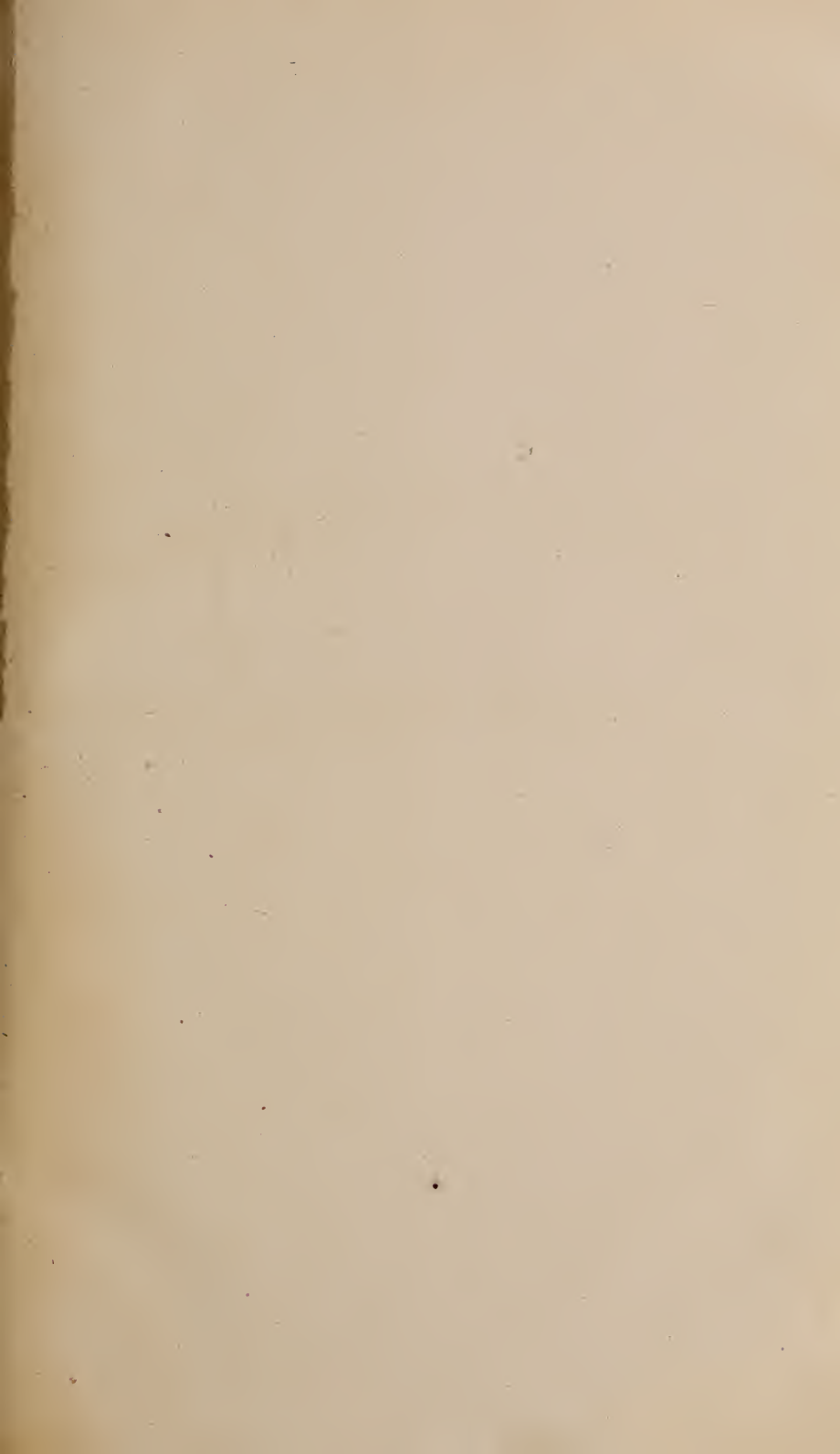
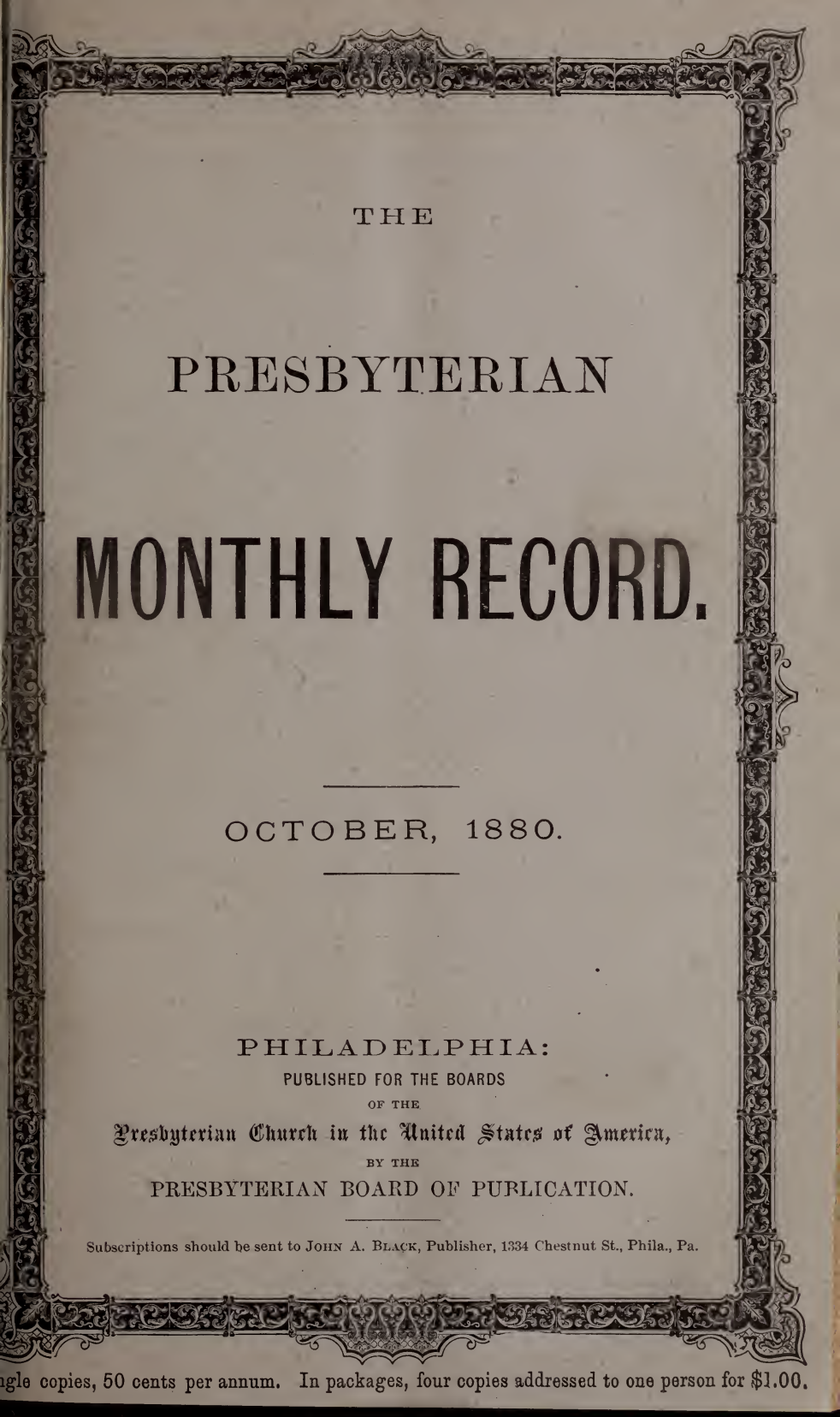


Division I-7
Section 1
No. 1





THE
PRESBYTERIAN
MONTHLY RECORD.

OCTOBER, 1880.

PHILADELPHIA:
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It is recommended that a Church Contribution be made on the first Lord's Day of eight months of the year, annually, as follows:

1. Foreign Missions, January.
2. Sustentation, March.
3. Publication, May.
4. Church Erection, July.
5. Ministerial Relief, September.
6. Education, October.
7. Home Missions, November.
8. Freedmen, December.

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THE PRESBYTERIAN MONTHLY RECORD.

XXXI.

PHILADELPHIA, OCTOBER, 1880.

No. 10.

BOARD OF HOME MISSIONS.

EDITORIAL NOTES.

DEATH OF REV. WILLIAM ADAMS, D.D., LL.D.—Dr. Adams, the late President of Union Theological Seminary in this city, and Brown Professor of Sacred Rhetoric, and for many years previous, pastor of the Madison Square Presbyterian Church, completed his earthly career the 31st day of August last. For several years previous to “Reunion,” he was the presiding officer in the Committee of Home Missions. When the reunion took place and the Boards were reconstructed and their members rearranged, it was thought best that Dr. Adams should be transferred to the Board of Foreign Missions, but his interest in Home Missions continued to the close of his life.

Rev. James F. Donaldson, who had been faithfully laboring at White Rock and other stations in Northern Kansas for the last two or three years, died at his home August 31, 1880.

ANNUAL REPORTS.—The inquiry is sometimes made, why our Annual Reports are so slow in reaching the ministers, especially since they are ready for distribution soon after the meeting of the General Assembly. The reason is, that if we sent them out by the *last year's* Minutes, many of them would fail of a right direction, because so many ministers have changed their residences since last year. We therefore wait for *this year's* Minutes, and as they come to hand the reports are mailed accordingly.

FORMS OF APPLICATION.—Missionaries, presbyterial committees, and feeble churches frequently call on us for blank forms on which to make application to the Board for aid. A starving man does not need a prayer-

book to ask for bread. A needy church can tell the story of its necessities without any blank form of appeal. No two cases are alike, and no two earnest appeals for help will be alike. We send a "Manual" to all who wish, that will show a church or a presbytery what steps it is necessary to take to obtain aid. But those general rules leave scope enough for each applicant to tell his story and express his wishes without any set forms. No "blanks" can be made that would answer the purpose of a full and intelligible application.

REPORTS OF THIS BOARD TO THE SYNODS.—The last General Assembly "directed the Boards of the Church to make annually to each of the Synods detailed reports of their work within its bounds." It would be impossible for this Board to furnish such a report brought down to October 1 of each year, nor do we suppose it is necessary or particularly desirable. The annual report sent to the General Assembly furnishes all the information thus called for, brought down to April 1. In the statistics and the various tables found in the Annual Report are all the details the various synods will desire. A copy of the Report has been sent to all the stated clerks for the use of their respective synods.

OUTLYING NEIGHBORHOODS. WHAT SHALL WE DO FOR THEM?—On the outer edge of our congregations even in the older states there are apt to be neglected and indifferent families, who seldom visit the house of God. Even in towns contiguous to each other, which have flourishing churches at the centres, their more distant portions are apt to be irreligious and oftentimes about in proportion to their distance from the sanctuary. And as the congregation grows larger and the population increases about the centre, the pastor finds more and more to do there, and has less time to work out to the distant neighborhoods. But how much worse it is in the new sections of the country, where a portion of the people are poorer and further away from religious privileges! We know a pastor in one of the older states who has a large and important charge in an important town. He preaches there twice a Sabbath, but for a third service goes out into one of five or six distant neighborhoods and holds a service in a school-house. Oftentimes he thinks he has not strength to endure this extra labor and additional exposure; but he has been blest in it. Several revivals have begun in these remote districts, which have at length extended to the centre and beyond, and blessed the parish to its remotest bounds, and the pastor, after from sixteen to twenty years of such service, is strong in the affections of all his people.

No doubt many others have done likewise. But the example is worthy of consideration and commendation. It seems to be the only practicable

way of reaching the outlying districts. Others may find a great blessing in such labors, and let the elders and the whole church encourage and join in any such efforts to carry the gospel to all the people.

ANOTHER WAY OF CONTRIBUTING TO THE WORK OF HOME MISSIONS. —We met a pastor a few days ago who, without ostentation, said that he contributed to his own support one-half or two-thirds as much as all his people gave. This is his contribution to Home Missions. His salary is small, and his co-presbyters sometimes urge him to come to this Board for aid, but he prefers to do otherwise and let all the contributions we receive go to others more needy and far away. This is not a single case. Many other pastors make great sacrifices to send the gospel to distant and destitute places, and if all the people would deny themselves as much, our treasury would seldom suffer from a lack of funds.

LETTERS FROM MISSIONARIES.

NORTHERN MICHIGAN.

SAULT STE. MARIE, AND THE REGION FARTHER WEST.

This Chippewa county suffers somewhat in the public estimation, in that it projects itself so far to the eastward that the atlas makers have to cramp it or leave it out altogether; yet it has an existence, and at present quite a remarkable one. Sault Ste. Marie, the county seat, has doubled its population in the last two years, and the region contiguous has grown from nothing up to thousands. The railroad surveys and excitement thereof seem to increase these favorable signs. The population, apart from the Canadian French Catholics, is largely Canadian Scotch Presbyterians,—poor, yet sturdy and industrious homesteaders, and eager for church and the gospel. About 5000 is the county census, and religious privileges only what they were in early days.

Rev. T. S. Easterday, who for sixteen years has upheld our church, has been almost the only Protestant teacher in this entire region. At the end of this time he finds himself here in poor health, hindered in the pastoral office, and yet with a practical, fervid zeal for Presbyterianism in the county. After exploring, conferring, etc., this seems the best thing to do, namely:

1. To put a through-going Scotchman into the county, where not much money can be raised, but the best encouragement by other ways given; a manse, a bit of glebe, provisions, labor, etc. The equivalent of over \$250 yearly.

2. Bring in a successor to Brother E. in the village where 200 people are, government barracks, custom house, etc., and where a new man could find abundant work and satisfaction in his labor.

3. For Mr. Easterday to go on a warfare here and hereabouts at his own charges, as he volunteers to aid, counsel, and further the work of Presbyterianism and the gospel throughout this growing, driving centre and county.

No man is better able to do this. He knows the people, is peculiarly interested in its future; and if he brings the same success in this new enterprise that is evident in his own affairs there is money in it, and, even better, the Christian growth of new settlements. The Detroit, Mackinac, and Marquette R. R. is about one-third completed, which will, when finished, bring a wonderful strength to the country. Without a doubt this city will be en route between the Northern Pacific and the Grand Trunk.

What can you do? Whom have you? The climate is restful in the summer, endurable and enjoyable in the winter. I like the people. The Congregational body is seeking to violate comity, and has ordained three men in this immediate neighborhood. Brother E. has been approached to take the supervision of their advance in this section. Lake Superior Presbytery, at their spring meeting, made Chippewa county the burden of their song. Without doubt the opening of this juncture of time and circumstances is urgent. We want, after standing on the threshold for fifteen years, to push inside and occupy for the truth.

Rev. A. W. Bill, of Menominee, adds: "This is a rapidly developing and important section of country, soon to be occupied by other churches if we are slack regarding it. I send this communication simply as an item of information which my location at Menominee during six years, and frequent visits into the iron range, enable me to gather. Members of my own congregation are scattered along the range, whom I visit as I can; but the work of the range demands the entire time of one man, who could conserve our interests and seize advantages, and pre-empt the ground."

THE MACEDONIAN CRY AGAIN.—REV. M. G. MANN.

PUYALLUP, NESQUALLY, ETC., AGENCY, W. T., *August 7, 1880.*

It is now over a year since you paid us and our reservation a visit with your family and friends. Our Christian Indians here have not forgotten you, and the favorable impression your visit and words have made is lasting. Your commission began September 1, 1879, so that there are three or nearly four quarterly reports due, which I must condense into one.

Perhaps you have learned through some other sources that my interpreter, Jimmy Lewis, has been called away to his reward. He has been a faithful and efficient co-laborer. His death seemed to us so untimely, and was indeed a great shock. But we have since learned that Christ's church does not depend upon one man, and that in our extremity "the Lord provides." Jimmy Lewis was so much liked, every one felt attached to him. At his funeral a young Indian, a Catholic, interpreted for me. He had done Jimmy Lewis a great wrong. Jimmy's dying words were, "Tell him that I truly forgive him, and wish him only happiness." On the funeral day this young man became converted and joined our church, and our elders and the church unanimously elected him as interpreter, the channel through whom the word of life should be dispensed to them. He is also very zealous and well qualified. He can read and write English, having received his education at the Catholic

Agency School at Tulalip Indian Reservation. He has translated some of our best hymns, such as, "When I can read my title clear," "All hail the power of Jesus' name," etc., into the Puyallup Indian language, also the Lord's Prayer, Ten Commandments, and the Apostles' Creed, which we repeat in unison, everybody joining. Our people old and young love to sing, and this part of the service has been a means of grace and of conversion to many. They sing these hymns while at work in the field and on their journeys, as well as at family worship and prayer-meetings, which they, unlike our white Christian, continue until midnight and longer, so that exhortations to brevity has been found necessary. The sudden death of our interpreter, as mentioned above, has made many serious and thoughtful. If the prayer-meeting is the pulse of the church, as some one has said, then our Indian church is in a very hopeful and healthy condition. We are now erecting our new church. The carpenters are at work, and unless something unforeseen hinders we shall be enabled to worship in it at the beginning of the next month.

Last May I had a little church erected, twenty by thirty feet of planed cedar, battened on the outside, at the Nesqually Indian Reservation, about twenty-five miles from here, where we have a congregation of twenty members, including one elder. That church only cost \$150, cost of material and labor, and was built in two weeks, all the Indians assisting, either hauling the lumber from the railroad depot, eight miles away, or else making cedar shingles. I preach at the reservation one Sabbath in the month, but our efficient elder calls his people together every Lord's Day for prayer, singing, and exhortation. Sometimes I send some members of our church to help him in his work to encourage the younger sister church.

These Nesqually Indians have no white government employees to take care of them, and to teach them the habits and lessons of Christian civilization; they have become much demoralized, and even abandoned by the Catholic priest, who had at an early day established a mission chapel there. I have been preaching at Nesqually about eighteen months, in groves and in hovels, and in a house now occupied by our elder, as government employee. It seemed at first very discouraging, they were so unwilling to abandon their vices, and they responded so slowly when asked that they express their views concerning the matter that was preached to them. But thanks be to God the ice has melted, their apathy has been changed to earnest inquiry, and the bulwarks of heathenism have fallen. After preaching and the customary services I usually ask the more prominent men (and women too) to respond, and thus get them to commit themselves.

A short time ago one very old Indian rose and said he was formerly an Indian priest, that on their Sundays he chanted and danced in the presence or in the midst of so many Indians and chiefs, whose bones lie buried not far from where now stands a Christian church; that it seemed as if he, now the oldest of that ancient tribe, remained to tell of the people who had almost passed away; and now he came here to hear about the Christian's God and learn, though old and gray-headed, about Jesus. He is one of those who joined our church—an old disciple at the feet of

Jesus. Our Nesqually elder is another remarkable case of conversion. He bears the scars that sin has made, only to prove that the grace and mercy of God has done a great work in him, and that the gospel of Jesus Christ is the power of God in the salvation both of the white and the Indian race.

I have been very much assisted in my labors among other Indians by my elders and other men and women, good singers, too. They pray, and exhort, and plead with their brethren and their race, appeal to their own experience, tell how they, once foremost in sin, had found the Saviour precious. Their zeal and their style of oratory might well be coveted by our white people and ministers.

Other neighboring tribes have been calling for the preaching of the gospel, and have invited me to "come over and help them." I wish to visit these reservations as soon as my duties connected with the school here will permit, taking with me some of the best talkers and singers. There are about two thousand Indians under General Milroy's Agency, and these can nearly all be effectually brought under the influence of the gospel of Jesus. I have found by the experience of four years and a half among these Indians, that by preaching about "the *hopes* and *promises*" held out in the Word of God, presenting the words and works of the Saviour to them, it has a more desirable effect than condemning their evil practices and superstitious habits. They know that they have been ground down by their sin and ignorance, and it will not do to tell them how evil-disposed whites speak of the Indians and think of them. It is the anchor of hope in Christ Jesus that has been one of the principal levers that has raised and elevated this Puyallup tribe of Indians. The good words and works of my dear people are the constant delight of my life. Who would not be an Indian missionary under such circumstances?

MORE ABOUT THE INDIANS. MORE MEN WANTED.—REV. C. H. CRAWFORD.

POINT ARENA, CAL., August 3, 1880.

During the first quarter of the second year at this place there have been some things encouraging and some discouraging. The congregations for the last month have not been as good as they were the first two months of the quarter. July has a depressing influence on church work, especially on the sea-coast. During this month strong winds prevail, and the people go out into the mountains adjacent camping. Those from the interior come to seek our cool air, but as they are out camping also they seldom attend church. The Sabbath-schools feel the pressure, too, of the berry season, for many parents have but little regard for the Sabbath, and they take their families, and spend Sabbath after Sabbath roaming in the wild woods, and, like squirrels, gather in their winter supplies. The members of the church, so far as I know, have refrained from Sabbath-breaking, and are thus pointing out the right way. The prospects of the new station (Bridgeport) that I have been preaching at during the past quarter are quite encouraging. I now have four places of preaching, and there are others that might be occupied, besides the work that ought to be done among the Indians, which

I mentioned in a former report. If they could be supported there is work enough in my field for two active men. During the quarter there was one man, the head of a family, received into the church and baptized. The general interest in the entire field is good and gradually deepening and widening.

REV. T. W. ELLIS.

LOS ANGELES, CAL., *August 5, 1880.*

Another quarter of my first year ended with July. It is the general expression of the people that we are succeeding as well as we can expect. The attendance upon public worship continues to be very good. All monetary obligations are promptly met. The Sabbath-school is increasing in every respect. The public confidence is being restored, and we are now about to determine upon a location to erect a house of worship. An unbroken unity prevails throughout our congregation, and an active zeal is manifested. On next Sabbath we will organize a mission school in what is known as East Los Angeles. It is a promising opening. I am preaching but once on the Sabbath now in the city, but spend the evenings at places where we have vacant fields. An exchange is arranged between the young man at Santa Barbara, to begin about the first of September, and myself. Your associates in the Board will accept my thanks; I trust for their prompt remittances, and believe me that they are always acceptable, and at no time more so than this quarter. As a Presbytery we hope to give a good report of our "benevolence" at the spring meeting.

A PLEASANT PASTORATE.—REV. GEO. HAGEMAN.

WASHINGTON, KANSAS, *August 23, 1880.*

It becomes my pleasant duty to report to you again of my work in this part of the vineyard; and in this, my first quarterly report for the third year which I have been here, I have no cause for any feeling but that of thankfulness that I was ever directed to the gospel ministry and to this field of labor. Our church here is in a very prosperous condition; we have had a constant growth; we have large congregations, and our house is often too small to comfortably seat all who come. Our Sabbath-school is very well attended, as are also our prayer-meetings on Wednesday evenings. Our church is looked upon with favor in the community.

I have been steadily and quietly at work here since I have been here, and have become acquainted with many of the people of our county. I have preached regularly every Sabbath; have never been sick a Sabbath day, and never disappointed my people in an appointment of any kind. Besides this I have done a vast amount of visiting, and in this way done much personal and individual work; and I think this work is beginning to show itself. Our church is growing stronger every day; but the work in this part is assuming such large proportions that I do not know how to do it all. There are so many calls for my services that I am unable to meet them all. Many persons come and plead with me to come and preach in their vicinity; they live in different parts of

the county, too far to come to Washington to church; and their cry is for the preached word. If there could be a man in this county who would travel from place to place, and preach to the hungry people, he could do great good, and, I believe, build up some strong churches.

My people, seeing that I need rest, have generously given me leave to go away for a few weeks; and I hope to be able to take Mrs. Hageman back to see her parents and to go and see my parents. We would like to get off the first of September.

REV. W. H. ILSLEY.

HOPKINS, Mo., August 18, 1880.

It is with mingled feelings of pleasure and pain that I take my leave of the Board. Pleasure, because of not being obliged to draw any longer upon its limited funds; pain, because of severing a tie that has for seven years been a most pleasant one. As I said in a former letter, I have never been disposed to throw mud at the Board. If I had, unless I had been of some most disordered make-up, I would have had my mouth effectually stopped, my arm wholly unnerved, by the treatment which I have received.

I very early learned that the Board always met its pledges, and so was able to make my calculations as to the disposition of that part of my salary with absolute certainty. During these seven years there has never been but one delay beyond a reasonable time, and that was my fault, not that of the Board or its treasurer.

In going to my new field it is with at least one settled purpose. It is that as long as I am pastor of that church it shall contribute to every one of the Boards every year. If the time shall ever come when it does not, it will be an indication that my ability to influence it for good is lost, and I shall regard that a loud call to go elsewhere.

In presenting the claims of the Boards here, I have found it profitable to present them to every member of the church by the aid of a pastoral letter. I shall do the same there, and I hope to meet with no uncertain results. I shall be glad to be put in possession at any time of any facts that will assist in presenting the claims of the Board of Home Missions. My new address will be *Carlyle, Ills.* The change is made too late to appear in the forthcoming minutes, except in the index.

With most fraternal regard for the Board and its officers, and the prayer that he, who is able to do for his children "exceeding abundantly above all that we ask or think," will most richly bless them in their work.

ANOTHER CHURCH BECOMES SELF-SUSTAINING.

RENO, PA., August 26, 1880.

I send you my last report of my appointment for Tunnelton Church, closing August 10, 1880. Two years ago the church was organized with nineteen members. The first year they received \$200 from the Board. The second \$150. The membership has trebled itself in the two years. A very neat and comfortable house has been built and paid for with the help of \$200 from the Board of Church Erection. A very destitute region is regularly supplied with the gospel. And the testi-

mony of the community is that a very decided improvement in the character of the whole region round about has taken place. In taking our leave of the Board the Church of Tunnelton would thankfully acknowledge the obligations for the aid received.

Truly yours,

F. ORR.

A NEW BEGINNER.—REV. J. B. POMEROY.

CANTON, LINCOLN Co., D. T., July 24, 1880.

I am busy in Lincoln County. Have preached ten times in the first four Sabbaths, and have about seventeen appointments arranged for in August, as there are five Sabbaths, but may drop some of them. I like the country, the people, and the work. We have the richest valley in Dakota, and immense crops. The C. M. & St. P. R. R. are pushing on to the Missouri. The tide will pour along the railroad after harvest. Dakota will be the objective point for westward-bound land hunters. The great crops will be the only recommendation needed.

HOME MISSION APPOINTMENTS FOR AUGUST, 1880.

Of the following, seven are Sustentation Pastorates.

Rev. W. P. Welcher, Pleasantville,	N. Y.	Rev. L. B. W. Shryock, Fairbury,	Neb.
Rev. J. H. Sargent, Peru,	"	Rev. O. Compton, Palmyra, Hopewell, & Bennett,	"
Rev. D. M. Seward, D.D., Providence,	N. J.	Rev. C. Fueller, Warrensburg,	Mo.
Rev. W. M. Robinson, Providence,	Pa.	Rev. C. Salmon, Webb City and Centre,	"
Rev. J. D. Decker, Karns City,	"	Rev. W. H. Goodison, Unionville,	"
Rev. G. D. Meigs, Mansfield and Covington,	"	Rev. W. R. Fulton, Ash Grove,	"
Rev. J. Wakeman, D.D., Lawrenceville,	"	Rev. E. D. Walker, Peabody,	Kan.
Rev. J. N. Erwin, Dayton,	Ky.	Rev. J. B. Smith, Vermilion,	"
Rev. H. M. Rogers, Mt. Sterling,	"	Rev. W. W. Curtis, Osage City,	"
Rev. C. F. Carson, Crown Point,	Ind.	Rev. W. Coleman, Columbus & Baxter Springs,	"
Rev. J. H. Walker, Campbell Park,	Ill.	Rev. J. Elliott, Oswego,	"
Rev. J. Weitzel, Sycamore,	"	Rev. S. G. Clark, Short Creek and Galena,	"
Rev. S. N. Vail, Ashton,	"	Rev. G. A. Irvin, Council Grove, Parkville and	"
Rev. W. M. Campbell, Mt. Pleasant,	Mich.	Elm Creek,	"
Rev. L. W. Chapman, Cairo,	"	Rev. W. C. Scott, Bennington and Culver,	"
Rev. T. R. Easterday, Sault Ste. Marie,	"	Rev. W. J. Moffatt, Cheever and Willowdale,	"
Rev. J. Redpath, Boyne Falls,	"	Rev. G. Van Eman, Valley Creek,	Texas.
Rev. B. H. Idsinga, Holland,	Wis.	Rev. W. W. Morton, Conejos,	Col.
Rev. H. Schmidt, Mauston,	"	Rev. L. B. Crittenden, Hamilton,	Mon.
Rev. F. P. Baker, Rural and Oak Grove,	"	Rev. C. L. Richards, Bozeman,	"
Rev. H. G. Denison, Winneconne,	"	Rev. P. D. Young, Colton and Arlington,	Cal.
Rev. J. K. Alexander Jackson,	Minn.	Rev. J. White, Westminster and Newport,	"
Rev. E. Savage, Windom,	"	Rev. J. Cameron, Oakland 2d,	"
Rev. J. N. Williams, Lyons and Rock Lake,	"	Rev. S. T. Wells, San Buenaventura,	"
Rev. H. C. Cheadle, Buffalo and Rockford,	"	Rev. J. Phelps, D.D., Gaudalupé,	"
Rev. D. Russell, Anamosa and Centre Junction, Iowa.	"	Rev. J. T. Wills, Memorial and Olivet,	"
Rev. A. E. Smith, Ida Grove,	"	Rev. E. Verrue, San Francisco French,	Idaho.
Rev. J. Leierer, Lausing and McGregor, Ger.,	"	Rev. A. Macfarlane, Boise City,	Oregon.
Rev. N. W. Thornton, West Liberty,	"	Rev. E. N. Condit, Albany,	"
Rev. J. L. Jones, Monroe Centre and Essex,	"	Rev. I. H. Condit, Pleasant Grove,	"
Rev. J. Kennedy, Avoca and Walnut,	"	Rev. J. R. Thompson, Turnwater and South	Wash. Ty.
Rev. W. H. McCusky, St. Charles and Medora,	"	Salem,	"
Rev. R. B. Hegron, Montezuma,	"	Rev. G. R. Bird, Seattle,	"
Rev. E. Benson, Seward,	Neb.		

RECEIPTS FOR HOME MISSIONS IN AUGUST, 1880.

ATLANTIC.—Fairfield—Ladson, 1 00
 BALTIMORE.—Baltimore—Chestnut Grove, 25;
 Churchville, 17; Rev. George Morris, 100. *New Castle*—Lewes sab-sch., 5. *Washington City*—Manassas, 3 83; Prince William 1st, 3. 153 83
 CENTRAL NEW YORK.—Binghamton—Binghamton North, 3 42. *Syracuse*—Lenox, 5; Manlius, 8 21. *Utica*—Forestport and Alder Creek, 3; West Utica, 60. 79 63
 CINCINNATI.—Chillicothe—Mt. Pleasant, 14. *Cincinnati*—Cincinnati 6th, 21 20. *Portsmouth*—Johnston, 5. 40 20
 CLEVELAND.—Cleveland—Cleveland 2d, 627; Kings-

ville, 15 11. *Mahoning*—Kinsman, 38; Youngstown 1st, 29 13. *Staubenville*—Cross Creek, 6; *Staubenville* Old, from Dr. and Mrs. B., 100; Still Fork, 1. 816 24
 COLUMBUS.—Athens—Watertown, 5. *Wooster*—Hopewell, 42. 47 00
 ERIE.—Butler—Centre, 4 48. *Kittanning*—Glade Run, 30; Snicksburg, 3; Union, 8 60. *Shenango*—Sharon 1st, 20 25. 66 33
 GENEVA.—Chemung—Breesport, 2; Elmira 1st, 20 74; Southport, 10; Sullivanville, 2. *Geneva*—Geneva 1st, 33 07. 67 81
 HARRISBURG.—Huntingdon—Clearfield (sab-sch. 30), 100; Lewistown, 49 34. *Northumberland*—Buffalo (in

part), 19 50; Jersey Shore, 56; Lycoming Centre, 10.

ILLINOIS CENTRAL.—*Bloomington*—Towanda, 84
Schuyler—Kirkwood, 6. *Springfield*—Springfield 1st,
71 09. 87 09

ILLINOIS NORTH.—*Chicago*—Chicago 1st 350. *Ottawa*—*Ottawa*, 15. *Rock River*—Fulton, 2; Viola, 4.

ILLINOIS SOUTH.—*Alton*—Edwardsville, 3 50. *Cairo*

—Flora, 8; Metropolis, 2. *Mattoon*—Pana, 5 08. 18 58

INDIANA NORTH.—*Crawfordsville*—Ladoga, 2 20.

Muncie—Wabash, 7 69. 9 89

INDIANA SOUTH.—*Vincennes*—Mount Vernon, 8 25.

White Water—Shelbyville German, 12. 20 25

IOWA NORTH.—*Dubuque*—Bethel, 9. *Fort Dodge*—

Paton, 2; Ramsey, 2; Scotland, 5; Swan Lake, 3. 21 00

IOWA SOUTH.—*Des Moines*—Plymouth, 4. *Iowa*—

Mount Pleasant Ger., 12; Rev. J. P. Schell, 8. *Iowa City*—Keota, 2 75; Lafayette, 75 cts.; Le Claire, 5; Princeton, 5. 37 50

KANSAS.—*Emporia*—Mt. Zion, 2 50; Silver Creek, 2 50. *Solomon*—Prospect, 80 cts.; Scandia, 4 20. 10 00

KENTUCKY.—*Ebenezer*—Dayton sab-sch., 2 56

LONG ISLAND.—*Brooklyn*—Brooklyn 1st, add'l, 90; Brooklyn Throop Avenue, 25 30. *Long Island*—Setauket, 30; Southampton, 129 50. *Nassau*—East Williamsburg, 3; Huntingdon 1st, 80; Smithtown, 13.

370 80

MICHIGAN.—*Detroit*—Detroit Westminster sab-sch., 62 50. *Grand Rapids*—Ferry Ministry Fund, 50. *Monroe*—Monroe, 24. *Saginaw*—Taymouth, 5. 141 50

MINNESOTA.—*Winona*—Kasson, 6 35; Le Roy (sab-sch., 2 50), 4. 10 35

MISSOURI.—*Ozark*—Ash Grove, 3; Neosho, 4; Westminster, 2 60. *St. Louis*—Bethel, 7; Webster Grove, 20. 36 60

NEBRASKA.—*Kearney*—Gibbon, 2; Superior, 4; Wood River, 2. 8 00

NEW JERSEY.—*Elizabeth*—Elizabeth Siloam, 1 50; Perth Amboy, 31 50. *Monmouth*—Cranbury 2d, 84 82; Farmingdale, 20; Manalapan, 25; Mount Holly, 25 50; South Amboy, 5. *Morris & Orange*—Orange Central, 120. *Newark*—Montclair, monthly con., 90 62. *New Brunswick*—Trenton Prospect St., 62 03. *Newton*—Blairtown sab-sch., 19 53; North Hardistown, 35. *West Jersey*—Cedarville 1st, 7. 527 50

NEW YORK.—*Hudson*—Goodwill, 14 55; Middletown 2d, 13 41; Palisades, 3 20; Stony Point, 22 62; Unionville, 7. *North River*—Cold Spring, 2; Poughkeepsie, 27 21; Pleasant Valley, 13 53. *Westchester*—North Salem, 5; Rye, 200; Throg's Neck, 29 47. 337 99

PACIFIC.—*Los Angeles*—Orange, 9. *Sacramento*—Tehama, 2 50. *San José*—Hollister, 2 50. 14 00

PHILADELPHIA.—*Lackawanna*—Warren, 2. *Lehigh*—Summit Hill (sab-sch., 1 81, Jamestown sab-sch., 39 cts.), 4 64. *Philadelphia Central*—Philadelphia Gaston sab-sch., 15 96. 22 60

PITTSBURGH.—*Blairsville*—Congruity sab-sch., 13. *Pittsburgh*—East Liberty, 36; Fairview, 6; North Branch, 4; Pittsburgh 2d, 23 79. *Redstone*—New Providence, 24. *Washington*—Upper Buffalo (sab-sch., 6 87), 83 07. *West Virginia*—Morgantown, 12 35. 202 21

TEXAS.—*Austin*—Georgetown, 4; Taylorville, 2. 6 00

TOLEDO.—*Bellefontaine*—West Liberty, 1 47. *Lima*—Delphos, 8 94; Rockport, 8; West Union, 10. *Mau-*

nee—Grand Rapids, 5; Perrysburg Walnut St., 5; Weston, 5. 43 41

WESTERN NEW YORK.—*Rochester*—Dansville, add'l, 25; Fowlerville, 7; Lima, 2 06; Rochester Brick (sab-sch., 100), 175. 209 06

WISCONSIN.—*Lake Superior*—Stephenson, 6. *Milwaukee*—Lima, 2; Milwaukee 1st Holland (sab-sch., 1 70), 6. *Winnebago*—Appleton, 1 50; Green Bay, 3 80; Robinsonville, 4 07; St. Sauver, 78 cts. 24 15

Women's Executive Committee of Home Missions..... 2276 83

Ladies' Board of Missions, New York..... 318 10

Total received from the churches, 6,633 85

LEGACIES.

Rev. N. S. S. Beaman, D.D., dec'd, late of Troy, N. Y., 211; Sarah S. Stiger, dec'd, late of Hackettstown, N. J., 138 02; W. L. Powers, dec'd, late of Bloomington, Ill., add'l, 76 25; Robert Sloan, dec'd, late of Indiana Co., Pa., 100, less collateral inheritance tax, 5 = 95; Mrs. S. Judson, dec'd, late of Lansingburg, N. Y., 100; Margaret Kelton, dec'd, late of Chester Co., Pa., 123 36..... 743 63

MISCELLANEOUS.

"A Friend of Missions," 3; Rev. James Dubuar, Northville, Mich., 3 40; S. T. Gordon, Esq., N. Y. City, 250; "C. Conn," 4; East Bloomfield, N. Y., Female Home Miss. Soc., 37; Rev. Joseph Williams, Fleming, Ga., 1; C. W. McGonigal, Mt. Pleasant, Ohio, 50; Interest on Permanent Fund, 68 10; Interest on the "John C. Green Fund," 1500. 1,916 50

Total in August, 1880..... \$9,293 98

O. D. EATON, Treasurer,
23 Centre St., N. Y., P. O. Box 3863.

RECEIPTS FOR SUSTENTATION IN AUGUST, 1880.

BALTIMORE.—*New Castle*—Drawyers, 8. *Washington City*—Zion German, 2. 10 00

CENTRAL NEW YORK.—*Binghamton*—Binghamton North, 84 cts. *Syracuse*—Amboy, 7; Manlius, 2 04. 9 88

ERIE.—*Butler*—Centre, 1 11. *Erie*—Fairview, 5. *Kittanning*—Jacksonville, 9. *Shenango*—Sharon 1st, 7 75. 22 86

GENEVA.—*Cayuga*—Genoa 1st, 7 50. *Chemung*—Elmira 1st, 4 90. 12 40

HARRISBURG.—*Huntingdon*—Lewistown, 12 24

ILLINOIS CENTRAL.—*Peoria*—Prospect, 21 00

ILLINOIS NORTH.—*Chicago*—Chicago 2d, 25. *Rock River*—Fulton, 1. 26 00

ILLINOIS SOUTH.—*Cairo*—Flora, 4. *Mattoon*—Pana, 1 43. 5 43

IOWA NORTH.—*Cedar Rapids*—Cedar Rapids 2d, 37 50

MICHIGAN.—*Detroit*—Detroit Calvary, 10 00

MINNESOTA.—*Mankato*—Jackson, 30 00

NEW JERSEY.—*Newark*—Roseville, 20 76. *Newton*—North Hardistown, 15. 35 76

NEW YORK.—*Hudson*—Goodwill, 3 61; Middletown, 2d, 3 32; Palisades, 1. *North River*—Poughkeepsie, 6 75. 14 68

PACIFIC.—*Sacramento*—Tehama, 2 50

PHILADELPHIA.—*Lackawanna*—Harmony, 3; Troy, 10 74. *Lehigh*—Summit Hill (sab-sch., 44 cts.), James-

town sab-sch., 9 cts.), 1 13. *Philadelphia North*—Neshaminy Warminster, 6. *Westminster*—Hopewell, 6 87; Pine Grove, 1; Slateville, 4 50. 33 24

PITTSBURGH.—*Pittsburgh*—Pittsburgh 1st, 206; Pittsburgh 2d, 4 76; East Liberty, 36. *Washington*—Allen Grove, 6 74; Limestone, 1 15; Wolf Run, 1 42. *West Virginia*—Buckhannon, 10. 266 07

TOLEDO.—*Bellefontaine*—West Liberty, 37 cts. *Lima*—Delphos, 2 15. 2 52

WESTERN NEW YORK.—*Rochester*—Lima, 51 cts.; Mt. Morris, 6 11. 6 62

WISCONSIN.—*Chippewa*—Galesville, 8 18

Total received in August, 1880..... \$566 88

O. D. EATON, Treasurer,
(P. O. Box 3863) 23 Centre Street, New York.

LETTERS relating to Missionary Appointments and other operations of the Board should be addressed to the Corresponding Secretaries,

Rev. HENRY KENDALL, D.D., or
Rev. CYRUS DICKSON, D.D.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. EATON, Esq., Treasurer—same address—P. O. Box 3863.

BOARD OF EDUCATION.

A STATEMENT FOR THE CHURCHES FROM THE BOARD OF EDUCATION.

The object of this article is to furnish a brief statement of the doings and methods of the Board of Education, to be laid before the churches when collections are taken up in behalf of its cause. It will be printed separately for distribution at the proper time, and will be sent on request to ministers for their use.

WORK DONE.—The number of students aided the past year in all stages of their course was 424. Of these 206 were in theological seminaries; 194 in college; and in the preparatory department, as special cases, 24. According to another division, 58 were colored; 25 were Germans; 6 were Welsh; 2 French, and 2 Bulgarians. Thus it will be seen that out of the whole number a large proportion (93) are designed for fields comparatively unoccupied, and that are calling loudly for well-trained laborers.

All these students came to us recommended by their church sessions and Presbyteries, and received the approval of their teachers—none are aided except on such endorsements. Four not “well reported of” were dropt last year. Out of the rest, 115 were marked *high* in scholarship, and several took prizes; 128 stood above medium. Henceforth none standing below *medium* will be continued on our list, except on good evidence of possessing counterbalancing qualifications.

SCHOLARSHIPS.—The maximum allowed by the General Assembly is \$150 each per annum for those in seminary and collége, and \$100 for those in the preparatory course. Lack of funds compelled the Board, last year, to reduce the scholarship in the higher grade to only \$100, sufficient only to defray from one-third to one-half of the annual expenses of a student. This sum ought to be increased. Many are sorely straitened by its scantiness.

FINANCIAL CONDITION.—At the end of the last ecclesiastical year the Board was left in debt to the amount of \$9500. This has been nearly paid off by the contributions sent in during the summer. Our first installments must therefore be obtained by again borrowing the money, unless the October collections come in, as they ought, generously. This would be bad economy for the churches. It may be obviated by the more punctual discharge of duty to this Board on the part of *every church*. The amount we shall need this year to cancel our debt and pay all our scholarships at the same rate as last year is not less than \$60,000.

Let every minister do his part in presenting the cause and giving his church an opportunity to give, and the money will be raised.

THE NEED OF MORE MINISTERS.—From the minutes of the Assembly it appears that the net increase of our churches the last year was 74, less than the average of the previous six years by 20. The net increase of our ministers was 106. This shows a relative gain upon previous years. But it is a fact to be considered that the increase was due to the accessions of ministers from other bodies. We lost by death 76, dismissed to other bodies 23. To fill the gaps thus made (99) we ordained 158 new men, leaving a surplus of 59, and to this were added 46 received from other denominations. From this it will be seen that we, as a denomination, are depending on importation for a little less than one-fourth of our annual supplies; and of the “stated supplies” ministering to our churches it is seen that nearly 200 are not of our body. By all fair calculation, we ought to produce annually 158 new ministers out of our own body. Yet last year all our seminaries together graduated but 124, several of whom belonged to other denominations. Plainly we need more ministers.

But this is not all the evidence on this point. Both our Home and Foreign Boards are calling loudly for more men, and these for the most part must be young men, loose-footed, unencumbered, and ready, with the hardiness, plasticity and zeal of youth, to enter upon new scenes, and lay the foundations of new institutions both abroad and at home in our new states and territories. The work to be done in our country, with its vast inflowing flood of immigration, rolling upon us as never before, is immense—it is incalculable. And what we want is men filled with enough devotion to the Master and love for souls, to prompt them to enter upon the accomplishment of it, in the firm belief that the Master who has called them, and who points it out to them, will supply all their needs—men, in short, of the apostolic spirit, who know both how to be abased and to abound, and in whatsoever state the Master puts them therewith to be content. This is the class of men the church wants, and it must produce them by earnest effort and travail of soul. They are no spontaneous product of human nature, appearing unsought and unprayed for, under the actuation of the ordinary motives which operate on humanity. They are gifts from above, and are granted when the need of them is felt and expressed in earnest petitions at the throne of grace. The injunction to pray the Lord of the harvest for laborers is binding now as much as ever.

THE AIMS OF THE BOARD.—One of these is, not, as some aver, to help into the ministry incompetent men who would not otherwise have thought of entering it, but it is to provide that those who give good evidence of being called to the sacred office shall not be obliged to seek

admission to it when poorly qualified for its duties by reason of a lack of means to secure a suitable education. The effect of its provisions, therefore, is not, as some singularly suppose, to lower, but to raise the standard of excellence among those who apply for ordination.

Another is to be as strict as circumstances will allow in demanding evidence of real worth and good promise in the candidates under its care, and to stimulate all parties with whom it co-operates to keep the standard of qualifications required for our ministers up to that prescribed by our form of government. It means to make it understood that the scholarships granted are not gifts of charity, but investments for the Church's profit in the proper education of the men it needs for its own edification. In no other light will it consent to have them regarded and used.

Another is to urge upon its candidates the propriety of their offering themselves to the mission work as a requital of gratitude for aid granted. To make a *demand* of this sort it deems not wise. It would seem to interfere too much with that liberty of action both in churches who might desire to call them, or in themselves claiming the right to serve the Lord in the best exercise of their judgment upon his indications to them, which so largely characterizes our body. It is pleasant to know that a very large proportion of our students do thus offer themselves, and are to be found doing earnest and self-denying work in all parts of our land and of the world.

MEMORANDA.—Let it be remembered that from the earliest times of the Church's history until now, the larger portion of those entering the ministry have not been taken from the ranks of the rich or the great. "Not many mighty, not many noble," not many wealthy are called, but they have been summoned from the common walks of life where men are dependent for daily bread on daily labor, and hence, if obliged to support themselves through a nine-years course of hard study at an expense of \$2000 and over, must either sacrifice some of their studies in efforts to secure the means of living, or prolong their course of preparation to a great length, or run the hazard of breaking down their health in attempts to do double work. Because some have performed the feat we may not infer that all can do it.

Let it be remembered by Churches, Sessions, and Presbyteries that they are largely responsible for the character of the ministry produced in the Church.

Again, let it be remembered that the Board is wholly dependent on the churches for the money in its treasury. It is not its policy to look for large grants from rich men, and it has not sought them. If the churches fail to take up contributions, its resources entirely fail.

Again, let it be remembered that the Board of Education is an agency

of the whole Church, doing work for the benefit of the whole Church, and that it is therefore the duty of every church to aid it. That church which does not do something towards supplying a ministry hazards its claim to have a good minister.

TESTIMONY.—“Our system has been in operation between fifty and a hundred years, and it has proved itself a success. The venerable Dr. McClean, who was for half a century officially connected with Princeton College, says he never saw any evil effects from it. The students aided by the funds of this institution were not inferior in intelligence, in diligence, in good conduct, or in anything else, to those who bore all their own expenses. The oldest of the professors in our Theological Seminary can bear the same testimony. Indeed, with the exception of the single professor who attends to the financial affairs, the professors do not know, and cannot tell, who are and who are not aided by the funds of the Church. There is no sense of inferiority in the one class, and no sense of superiority in the other. It would do us all good to lie low in the dust, and remember that Jesus Christ was a poor man.”—*Dr. Charles Hodge.*

Once more we call attention to Dr. Patterson's article on “The Supply of Ministers,” for the use of ministers and sessions. It can be had for the asking.

RECEIPTS FOR EDUCATION IN AUGUST, 1880.

ALBANY.— <i>Albany</i> —Albany 6th, 2 00	NEW YORK.— <i>Hudson</i> —Goodwill, 4 06; Middletown 2d, 3 74; Palisades, 2; Ridgebury, 64 cts. <i>North River</i> —Poughkeepsie, 7 58. <i>Westchester</i> —Bedford, 5. 23 02
ATLANTIC.— <i>Fairfield</i> —Ladson, 1 00	PHILADELPHIA.— <i>Lehigh</i> —Summit Hill ch., 69 cts., sab-sch., 50 cts. (1 19); Jamestown sab-sch. 12 cts.
CENTRAL NEW YORK.— <i>Binghamton</i> —Binghamton North, 94 cts.; McGrawville, 10. <i>Syracuse</i> —Manlius, 2 29.	<i>Philadelphia</i> —Philadelphia 9th, 23 73. <i>Philadelphia North</i> —Germantown 2d, 75 18. <i>Westminster</i> —Pine Grove, 1; Slateville, 14. 121 22
CINCINNATI.— <i>Cincinnati</i> —Montgomery, 13. <i>Dayton</i> —Oxford, 9 70. 13 23	PITTSBURGH.— <i>Blairsville</i> —Livermore, 3. <i>Pittsburgh</i> —East Liberty, 18; Pittsburgh 2d, 5 54. <i>Redstone</i> —Rehoboth, 9 06. <i>Washington</i> —Cross Creek, 28. <i>West Virginia</i> —Buckhannon, 5; Portland, 3. 71 60
CLEVELAND.— <i>Mahoning</i> —Youngstown 1st, 21 94	TEXAS.— <i>Austin</i> —Austin 1st, 14; Brenham sab-sch., 2 35. 16 35
COLUMBUS.— <i>Marion</i> —Sunbury, 3 03	TOLEDO.— <i>Bellefontaine</i> —Crestline, 10; West Liberty, 42 cts. <i>Lima</i> —Delphos, 2 43; Lima, 5. <i>Maumee</i> —Bowling Green 1st, 4; Tontogony, 5. 26 85
ERIE.— <i>Butler</i> —Centre, 1 26. <i>Erie</i> —Cambridge, 6. <i>Kittanning</i> —East Union, 1 06; Parker City, 5. <i>Shenango</i> —Mahoning, 5; Sharon 1st, 25. 43 32	WESTERN NEW YORK.— <i>Buffalo</i> —Buffalo North, 33 70. <i>Niagara</i> —Porter 1st, 6 50. <i>Rochester</i> —Lima, 58 cts. 40 78
GENEVA.— <i>Cayuga</i> —Auburn Central, 29 36. <i>Chemung</i> —Elmira 1st, 5 50. <i>Lyons</i> —Newark, 15 30. 50 16	WISCONSIN.— <i>Milwaukee</i> —Lima, 2 00
HARRISBURG.— <i>Carlisle</i> —Harrisburg Pine st., 35 33. <i>Huntingdon</i> —Lewistown, 13 74. <i>Northumberland</i> —Shiloh, 4. 53 07	Total from Churches \$788 15
ILLINOIS CENTRAL.— <i>Schuyler</i> —Fairmont, 1; Perry, 4. <i>Springfield</i> —Springfield 2d, 26 25. 31 25	MISCELLANEOUS.
ILLINOIS NORTH.— <i>Freeport</i> —Rockford 1st, 60. <i>Rock River</i> —Fulton, 2. 62 00	Received on account from sale of land in Missouri, 338; Rev. Wm. Bradley Clifton, Va., 5; “C., Conn.,” 1..... 344 00
ILLINOIS SOUTH.— <i>Cairo</i> —Harrisburg, 2. <i>Mattoon</i> —Pana, 1 45. 3 45	Total receipts in August, 1880..... \$1132 15
INDIANA NORTH.— <i>Muncie</i> —Hopewell, 2; Noblesville, 7; Wabash, 1 72. 10 72	E. G. WOODWARD, <i>Treasurer</i> , 1334 Chestnut St., Phila.
INDIANA SOUTH.— <i>White Water</i> —Richmond 1st, 19 00	Reports and correspondence relating to the general business of the Board, address to
IOWA NORTH.— <i>Fort Dodge</i> —Paton, 5 00	REV. D. W. POOR, D.D., <i>Corresponding Secretary.</i>
IOWA SOUTH.— <i>Des Moines</i> —Waukee, 2 35; Winter-set, 6. <i>Iowa</i> —Libertyville, 2; Rev. J. P. Schell, 1. <i>Iowa City</i> —Keota, 75 cts.; Lafayette, 30 cts. 12 40	
KANSAS.— <i>Emporia</i> —Fairview, 70 cts.; Peotine, 83 cts. 1 53	
KENTUCKY.— <i>Transylvania</i> —Lancaster, 8 25	
MICHIGAN.— <i>Detroit</i> —Saline, 5 52. <i>Grand Rapids</i> —Grand Haven, 25 50. <i>Lansing</i> —Homer, 7. <i>Saginaw</i> —Bay City, 50. 88 02	
MINNESOTA.— <i>St. Paul</i> —St. Paul 1st, 4 16	
MISSOURI.— <i>Platte</i> —Union sab-sch., 4 10. <i>St. Louis</i> —Bethel, 10; Bethlehem German, 1. 15 10	
NEW JERSEY.— <i>Newton</i> —North Hardiston, 15 00	

BOARD OF FOREIGN MISSIONS.

RECENT INTELLIGENCE.

DEATH OF MISSIONARIES.—We regret very much to learn the death of the Rev. John Newton, Jr., M.D., at Sabathu, India, July 29th, in the forty-second year of his age. He was an able and a devoted missionary, and his removal in the prime of life is one of the mysteries of Providence. We may hope to receive further notices of his character and labors. We also regret to learn the death of Mrs. Priest, wife of the Rev. James M. Priest, of Sinou, Liberia, June 11th, “in full triumph of faith in the atonement of Jesus Christ.” She was permitted to spend thirty-seven years of married life and Christian work at Sinou, and was always “true and faithful as a missionary.”

NOTICES OF MISSIONARIES.—The Rev. James W. Hawkes, of the Presbytery of Newton, and the Rev. Samuel G. Wilson, of the Presbytery of Kittanning, embarked for the mission in Persia, September 9. They were accompanied by Miss Jewett, returning to Tabriz, Miss Mary Clark, daughter of the Rev. S. G. Clark, of Baxter Springs, Kansas, and Miss Agnes Carey, a member of the church of Delphi, Indiana, appointed to the same mission. Miss Sarah C. Smith, a member of the First church of Elmira, N. Y., appointed to the mission in Japan, has set out on her journey; and Miss Mary Dascomb has embarked for Rio de Janeiro, reappointed to the mission in Brazil. Mr. Joseph H. Reading and his wife, reappointed to the Gaboon and Corisco Mission, West Africa, embarked for their field of labor on the 1st of September. The Rev. Graham C. Campbell and his wife have started on their journey to the same mission, expecting to spend two or three weeks with relatives in Nova Scotia before embarking. Mr. Campbell is a member of the Presbytery of St. Paul, and Mrs. Campbell is a member of one of the churches in Minneapolis, Minn. The Rev. F. W. March has returned to this country on a short visit, and Miss Mary M. Lyons returned at the same time, her health not permitting her to remain in Syria. The Rev. J. M. McCauley and his wife have been compelled to leave Siam by Mr. McCauley's severe and long illness. They were in Japan at the latest dates, with some hope that the colder climate of that country or of north China might restore his health, and permit them to continue in missionary service. Mrs. Nevius, wife of the Rev. J. L. Nevius, D.D., has arrived in this country with health much benefited since she left Chefoo, China.

ADDED TO THE CHURCH.—Mr. Ramsay mentions the admission of three new communicants to the Seminole church. Mr. Deffenbaugh reports a church organized of eighty-eight members among the Spokane

Indians, nearly all of whom had formerly been communicants not fully settled in church relations; but two are new communicants, and one new communicant was added to the Nez Perce church of Lapwai. Mr. Wilson and Dr. McGilvary speak of thirty-two new communicants added to the church of Chiengmai and thirteen children baptized, and two new communicants at Rahang. Mr. Van Dyke mentions three new communicants received by the Second church of Bangkok. Mr. Labaree refers to one hundred and sixty new communicants in the churches of the Oroomiah district in six months, including we suppose ninety-six reported by Dr. Shedd as added to twenty-one churches in the last quarter. Mr. R. McLean reports eight new communicants received by the church of Concepcion, Chili.

EIGHT THEOLOGICAL STUDENTS at Beirut passed good examinations at the close of the term, so Dr. Dennis writes, and their addresses "were delivered with spirit and force," on subjects appropriate to the Syrian public. Some of the subjects were, The Progress of the Christian Religion, The Duties of Religious Teachers, Liberty of Conscience, Inspiration, Union, Man's Relations to God.

LETTERS RECEIVED TO SEPTEMBER 14th.—From the Seneca Mission, September 1st; Chippewa, September 3d; Omaha, September 7th; Dakota, September 3d; Creek, August 30th; Seminole, August 21st; Nez Perces, August 3d; San Francisco, September —; Yokohama, August 2d; Tungchow, June 29th; Canton, July 25th; Bangkok, July 5th; Petchaburi, June 23d; Rahang, July 10th; Chiengmai, May 22d; Futtehgurh, July 21st; Saharanpur, August 3d; Sabathu, August 3d; Lodiana, July 27th; Teheran, July 15th; Tabriz, August 7th; Oroomiah, August 5th; Beirut, August 3d; Tripoli, July 29th; Zahle, July 13th; Abeih, July 13th; Monrovia, July 5th; Sinou, June 16th; Gaboon, June 23d; Sao Paulo, July 30th; Rio Claro, July 31; Concepcion, July 7th; Mexico, August 24th; Monterey, August 23d.

RECEIPTS: MAY—AUGUST; FOUR MONTHS.

	From churches.	Individual donors.	Bequests.	Total.
1880.	\$45,532	\$25,001	\$40,369	\$110,903
1879.	38,542	6,472	16,898	61,912

NEED OF MORE MEN IN THE SIAM AND LAOS MISSION.

From six to eight millions of people may be estimated as living within the reach of this mission. They are mostly Buddhists in religion—which means that they are without God and without hope in the world. They are under rulers who are now tolerant of the Christian religion. Some of them have shown a friendly interest in the mission schools. The

present first king of Siam encourages progress in knowledge among his people.

There is but one Protestant missionary in this field, besides the missionaries of our Church. Some of our brethren have been compelled to leave their work on account of ill-health. Two or three of them have been in the field many years; it is high time that others should be on the ground, preparing to aid them and succeed them in their work. But four ministers altogether are now there, two of whom expect to visit this country—one next year; the other, the year after next. One new minister expects to go out to Siam this fall; another hopes to go there next year. Two medical missionaries, one of them lately embarked, complete the number of men in this great field. Besides, there are ten ladies, married or single, in the work, and others are expecting to join them.

So the case stands. More *men* are especially needed. The Lord call them to this field! A good beginning has been made. Much encouragement exists. A great work waits for laborers.

A GOOD MAN CALLED TO THE HEAVENLY REST.

The Rev. William Adams, D.D., departed this life August 31, 1880, in the seventy-fourth year of his age. The Board of Foreign Missions, of which he was president, adopted a minute, which will be found in the *Foreign Missionary*, referring to his eminent worth and the great loss which the Church has sustained in his death. We add here a little tribute to his memory from another pen.

Dr. Adams had long occupied a distinguished place as the minister of the Madison Square church of New York, as a director of some of our religious and benevolent institutions, and of late years as president of the Union Theological Seminary. He was always a warm friend and supporter of the cause of Foreign Missions, a member of the Board since the time of Reunion, and for several years its president, succeeding the late Mr. James Lenox. In these varied relations to the Church, he was honored and loved by all who knew him for the gifts and grace of his personal character, and for the services he was enabled to render to the cause of Christ. He was held in great regard by the other members of the Board for his uniform courtesy and consideration, his prompt attention to every duty as presiding officer, often at no little inconvenience, above all his deep concern for the cause entrusted to the Board by the Church. The sacred interests of this cause always lay near his heart. We do not wonder that the members of the Board deeply mourn over his departure, each one feeling his removal to be a personal loss, but grieving most for his no longer taking part with them in the counsels

and action required by their charge. But they can rejoice for the grace from on high so evidently vouchsafed to their lamented friend.

The writer of these lines may refer to an interview with Dr. Adams, at his instance, a few weeks before his death. He was then aware of the serious nature of his illness; but his conversation was so much in his usual manner, and touched in his pleasant way so many topics, that his friend could not but express the hope of his recovery. Not refusing assent, he yet said that he was freeing himself from engagements, and referred particularly to his having resigned the appointment to preach the sermon at the General Council in Philadelphia. He spoke of the verses in 2 Peter i. 16-19, the passage beginning, "For we have not followed cunningly devised fables," with such clearness and feeling as showed how much they were in his thoughts; and indeed suggested the impression that these verses may have been the theme of the sermon which so many thousands were hoping to hear or to read. Yet all was said as part of the conversation, which had turned for a few minutes on skeptical tendencies; and when it was suggested that the apostle evidently wrote from personal experience, "Yes," said he, in reply, "but his experience was founded on the doctrines. The truth as revealed must precede the experience, or else we are all at sea." And then he cited the apostle's words concerning our Lord in these verses, and dwelt for a few moments on "the more sure word of prophecy." It was an interview not soon to be forgotten. His views of our Saviour's grace and glory were admirably and touchingly expressed. How perfect and blessed have they since become! "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

OROOMIAH—GENERAL AND PARTICULAR ACCOUNTS.

We insert the letter of the Rev. Benjamin Labaree, Jr., dated July 8, 1880, with hardly any omissions. It gives such a view of missionary matters in the Oroomiah district of Persia as our readers will be glad to see.

The thoughts and energies of our station, as you might expect, have been devoted the past weeks to the duties growing out of the famine. The devising ways and providing means for relief in a most abnormal and confused state of the market, the gathering of reports and distributing of supplies, the superintending of two or three hundred workmen upon our new college grounds and at Seir, besides the incessant personal appeals for relief, have taxed us severely. But the pressure is easing off. The harvest is at hand, and prices have fallen very considerably. Still long after the harvest much distress and mortality must continue. Multitudes have exhausted all resources, and have fallen so low that it will be impossible for them to rally. The prospect of the harvest is

promising, but it is the judgment of wise men that the supply will not be at all adequate to the demands, so thoroughly has the old stock of grain been exhausted.

The present aspect of our congregations is flattering. The mass of the people are on our side. Attendance on preaching is large. Old Nestorianism has almost died out, and papal influence is greatly diminished. With better times and the cessation of our large charities, there will doubtless be an ebb in this tide. We hope, nevertheless, that many have become permanently attached to the faith that worketh by love, and not a few truly born anew in the Lord Jesus.

The number of additions to the churches during the six months just ended is about 160. [Additions to the churches reported for the quarter ending June 30, 1880, are as follows: Ardashai, 4; Dizzatakka, 3; Aliawa, 4; Seir, 2; Geogtapa, 7; Guelpashaw, 8; Degala, 2; Ireawa, 1; Charagooshe, 3; Termam, 8; Wazuvawa, 1; Titrash, 2; Charbash, 1; Ada, 7; Chamakee, 9; Abdulla Kande, 13; Sherubad, 6; Karajaloo, 5; Kosy, 5; Tkhoma, 2; Hassam, 2—Total, 96—J. H. S.] We fear that in some places there has been undue haste in receiving members. In our largest and best-managed churches they have cautiously admitted but few of the many candidates. It is certainly a noble opportunity for preaching the gospel to many who have not been wont to hear it before.

Miss Dean had a pleasant experience of a recent Sabbath in the village of Balow. The Nestorians have long resisted our efforts to locate a preacher among them, but for five years past we have succeeded in keeping a man there in the face of much opposition. Only last year he was ill-used by a crowd, a stone from a bigoted woman hitting him in the head. But the wonderful softening of the people's temper deeply impressed Miss Dean. Four years ago she visited the place, and had a rude reception. She was told now by an interested old woman how on that occasion, as she was trying to have a meeting with the women in her house, they sought in various ways to force her to desist. One was beating a drum, and others were at the skylight, now darkening the house, now dropping down stones, creating all the confusion they could. But to-day the old Nestorian church was filled with orderly and most attentive listeners. More than a score of hopeful converts are converted in the village, a large portion of them converts from last year, chiefly have been received to the communion. A church must be organized there soon.

The village of Mooshabad has been a companion of Balow in obduracy to the gospel, and, like it, has softened amazingly within two or three years. Our efforts to give them a teacher and preacher have been frustrated by the Mussulman master, instigated by some malevolent Nestorians. Within a few days a leading man of the place came to me, begging that we would delay no longer in putting a preacher among them. The helper they best knew, stationed in a neighboring village, being rheumatic, they often send a horse to bring him to them, so earnest are they in their desire to be instructed in the gospel. There, too, the Lord has in a singular way broken the opposition of one who has actively withstood the light. The story, though long, deserves to be related. It

throws some side light upon the position and influence of our mission in this land of Moslem fanaticism and misrule.

Two weeks ago a party of servants belonging to the Mussulman owner of this village, Mooshabad, he a captain in the army, seized a Nestorian girl while in her father's cotton field, bound her and carried her off to their master's house in the city. Her mother and male relatives received violent usage to prevent their rescuing the girl. The child, for she is but about fifteen years of age, filled the air with her outcries and made desperate efforts to free herself, but all to no purpose. As promptly as we heard of the matter, we notified the governor of the facts, who had the captain arrested and the girl brought to his own harem for safe keeping, not however until a company of Mohammedan priests had met and drawn up a marriage contract, by which they hoped to prove the girl had accepted Islam. Five days the governor detained the girl in his house, allowing the captain's friends fullest liberty to ply her with all their arts to induce her to accept the situation. For a time her mother and relatives were forbidden to see her. There was some danger the ignorant peasant child might be dazed by the presents and fair promises made to her, and think it a nice thing to become the wife of a wealthy captain. Bribes too were circulating in all directions, one hundred dollars being offered even to our Nestorian deacon managing the case. All my remonstrances at these proceedings and persistent demands for an immediate public investigation produced little impression on the governor. But the girl's firmness conquered. She refused to be cajoled or intimidated. So finally she was called before a large concourse of ecclesiastics with hundreds of common Mussulmans to hear the examination and see, as it proved, the humiliation of their religious leaders. The girl boldly testified to her ignorance of the marriage contract so called, and of her firm adherence to the Christian faith, spurning Islamism and all its bribes. Father and mother, the girl, and I know not how many relatives, thronged in upon me soon after to kiss my hand and express their gratitude for the aid given them. The father's ignorant opposition to the gospel is gone, and the way to locating a preacher in the village much improved.

While such exhibitions of Moslem insolence are very aggravating, especially when we are distributing so much charity among the Mohammedans, we have on the other hand abundant evidence that large numbers of them are receiving deep impressions of the genuineness of the religion we teach.

We are constantly receiving visits from those who have had their blindness in a striking degree removed, and though still seeing "men as trees walking," the hope is that the divine touch will restore their sight in full.

The work grows upon our hands and we greatly need help. It is a serious matter to us that Messrs. Sterling and Whipple do not return to us at this time. We are disappointed that no communication from the Rooms speaks of sending us a man to make good Mr. Whipple's withdrawal. . . . We need a man of culture and piety to work into the opening Mussulman field and into the literary department of Syriac and Turkish.

NOTICES OF MISSIONARY WORK AT CHIENGMAI.

A former number of the *Record* mentioned the reception of some new converts by the church of Chiengmai, Laos Mission. Particulars of their admission and of other things of interest are given by the Rev. J. Wilson, under date of February 12th, as follows :

I wrote you in January, reporting our mission. We were permitted to receive four (three of them baptized children of the church) to full membership. Nan Ta is now living on the mission compound, and bids fair to be a valuable assistant in our work. The first Sabbath of this month we had the privilege of baptizing six ; one a pupil of the school, one a young woman and the wife of one of the elders, and three men, one of them a Shan. He fell in with Nan Ta during his travels in Shan land, became attached to him and followed him to Chiengmai, and lives with him as one of the family. So he has been brought to a knowledge of the truth as it is in Jesus. It was a happy day to see this new recruit coming to our ranks. One other of the men seems very bright, and we hope he will be a useful Christian. He and another of the men have families.

Our native service in the afternoon had been in the line of a Sabbath-school. Mr. McGilvary conducted it up to the time of his leaving. We thought that the influence of this exercise might be widened by having it the first in the morning at nine o'clock. So on consultation this plan was adopted, and so far it has worked well. A greater number are present, and we are gradually getting the attendants arranged in classes according to their knowledge and attainments. It begins to assume the look of a regular Sabbath-school. May the Holy Spirit guide us in this exercise. We try to convey to the people that each one has something he can do in this search after the truth of God's word, and we hope that all will be benefited. Our weekly prayer-meeting still continues, and already some of the church members feel that they have a personal duty to perform in carrying it on. As it is held from house to house it assumes somewhat of a social aspect, which may in the end be of some advantage.

To all our encouragement and rejoicing in the works of the Lord, sadness has just fallen upon us in the knowledge that one of our church members has repeatedly been guilty of highly immoral conduct, and has thereby cut himself off (until he repents) from the privileges of the church. His friends too (some of them members of the church) have been trying to conceal his faults from our knowledge. We hope they may all be brought to see their error, and to repent of the sin that has dishonored the cause of Christ. How feeble the consciousness of sin which sometimes manifests itself in the lives of some of our Christians ! We might grow discouraged were it not for the conviction that God knows his own children, and is able to make them stand, and even to lift them up when they are fallen. We can only commit this sorrow over the fallen one to him who knows what to do.

Dr. Check and Misses Cole and Campbell have just returned from a tour of three weeks and more. They have been much benefited by the journey, and have gathered strength we hope to meet the hot season that is soon to be with us. As for myself I am encouraged. I feel so much

stronger than I did a year ago that I hope God has years of work for me here. My time is yet much occupied with work on the compound, but most of it is work once for all. The time will soon come I trust when I can devote myself wholly to evangelistic work.

The Rev. D. McGilvary, D.D., writing at Rahang, June 12, 1880, gives additional particulars of the work of grace, and some of its blessed fruits at Chiengmai. He mentions that thirty-two adults and nearly a score of infant members had received the sealing ordinances of the church, and that "in one case Mr. Wilson had gone out to baptize twelve adults and eight children, I believe, in an out village, but very few of whom he had seen till that time, the religious impressions of the adults following mainly the labors of native Christian brethren."

It was not surprising that a desire should be felt at Chiengmai for Dr. McGilvary's return there, under these circumstances. To requests of this kind he refers as follows:

We have a working church at Chiengmai; and so far from its being a disadvantage, I believe it is the best thing for the Chiengmai church now, in its revived state, to give up a pastor and an elder to the regions beyond, although in this case the "beyond" is not a local one. I received over twenty letters the last mail from the members of the church there, expressing their interest in our work and their prayer for us. There could not be a more mistaken policy than to suppose that God's reviving his church in one place is evidence that we ought therefore to concentrate our force there. Then I say is the time to branch out. It is sad that the force is so weak. But Mr. Wilson can administer the ordinances and oversee his now large bench of elders and deacons and members in their work.

We have two interesting men here at Rahang now waiting for baptism. [A letter of later date mentions that they have been baptized.] One of them is sure he will commit the Shorter Catechism before our remaining four and a half months here are ended. As I look on it, even if there should be no more, they will, with God's blessing, insure a church here at no distant day. I still hope to be able to repeat just my Rahang-tour experiment in two or three more places during my family's absence, and while I am alone. I believe that a tour of months, instead of days, is what we need, and that we usually make them too short and superficial.

PROTESTANT FOREIGN MISSIONS.

BY PROF. CHRISTLIEB, D.D.

The immense progress of the missionary idea within the limits of Protestantism is best seen from one or two tangible figures. At the close of the last century there were only seven *Protestant missionary societies, properly so called*. Of these three only (the Propagation Society, which, however, labored chiefly among English colonists, the Halle-Danish, and the Moravians) had been at work for the greater part of the century, whilst four (the Baptist, the London and Church Missionary Societies, and the Dutch Society at Rotterdam) began to

exist only in its tenth decennium. To-day the seven have, in Europe and America alone, become 70, distributed thus:—In Great Britain, 27; in America, 18; in Germany (including Basel and the most recent addition in Schleswig-Holstein), 9; in Holland (exclusive of independent auxiliaries), 9; in Scandinavia, Denmark, and Finland together, 5; in France, 1; and in Canton de Vaud, 1. To these 70 must be added, not only several independent missionary societies in the colonies, like those in SIERRA LEONE, at the Cape, and in Australia, and a large number of smaller ones in the East Indies; but also missionary associations in the colonies, the offspring of English and American societies, composed of Christians already won over from heathenism, unassisted and supporting agents of their own; for example, that child of the London Missionary Society in Madagascar which receives substantial support from the palace church; the Hawaiian Evangelical Society, a daughter of the American Board in Boston. Indeed, this latter has a grandchild in the missionary society in Ponape, in the Caroline Archipelago.

At the beginning of the present century the number of male missionaries in the field, supported by those seven societies together, amounted to about 170, of whom about 100 were connected with the Moravians alone. To-day there are employed by the 70 societies about 2400 ordained Europeans and Americans; hundreds of ordained native preachers (in the East Indies alone there are more than 1600, and about as many in the South Sea), upwards of 23,000 native assistants, catechists; evangelists, teachers, exclusive of the countless female missionary agents, private missionaries, lay-helpers, colporteurs of the Bible societies in heathen lands, and the thousands of voluntary unpaid Sunday-school teachers.

Eighty years ago, if I may venture an estimate, there were about 50,000 heathen converts under the care of the Protestants, not counting, of course, the "government Christians" in Ceylon, who quickly fell away. To-day the *total number of converts from heathenism* in our Protestant mission stations may be estimated certainly at no less than 1,650,000, and the year 1878 shows an increase of about 60,000 souls, a number greater than the gross total at the beginning of the century. When it is added that of this total about

310,000 are in the West Indies;
 400,000 to 500,000 in India and Further India;
 40,000 to 50,000 in West Africa;
 180,000 in South Africa;
 Over 240,000 in Madagascar;
 90,000 in the Indian Archipelago;
 45,000 to 50,000 in China;
 Over 300,000 in the South Sea Islands—

it will be seen that to-day already a whole series of coast-lands, and of islands more especially, may be regarded as Christianized and won for the Protestant Church. (To be continued.)

RECEIPTS FOR FOREIGN MISSIONS IN AUGUST, 1880.

ALBANY.— <i>Champlain</i> —Moers, 5.	<i>Troy</i> —Stillwater	North, 5 12.	<i>Otsego</i> —Stamford 1st, add'l, 3.	<i>Syracuse</i>
1st, a friend, 5.	10 00	—Constantia sab-sch., 2 37;	Manlius, 12 31.	22 80
ATLANTIC.— <i>Fairfield</i> —Ladson,	1 00	CINCINNATI.— <i>Chillicothe</i> —Hillsboro' sab-sch., sp.,		
BALTIMORE.— <i>Washington City</i> —Zion,	2 00	40. <i>Cincinnati</i> —Cincinnati 2d, 30 74.	<i>Dayton</i> —Ox-	
CENTRAL NEW YORK.— <i>Binghamton</i> —Binghamton		ford, 14 08; Eaton, "a friend," 1.		85 82

CLEVELAND.—*Cleveland*—Cleveland Case ave. sab-sch., sp., 33. *Mahoning*—Youngstown 1st, 69 36; J. C. Wick, 200. *Stuebenville*—Old Steubenville, Dr. B., 100; Still Fork, 1; Yellow Creek, 19 50; sab-sch., 22 67; Minerva, 4; Pleasant Hill sab-sch., 6 50; Richmond, 14 80; Lima, 4. 474 83

COLUMBUS.—*Athens*—Watertown, 7 10. *Marion*—Richwood, 5 56, sab-sch., 3 20=8 76; Pisgah, 5 52. 21 38

ERIE.—*Butler*—Centre, 6 72. *Kittanning*—East Union, 10 40. *Schenango*—Sharon 1st, 27. 44 12

GENEVA.—*Cayuga*—Auburn 2d, 2 90; Genoa 1st, 46. *Chemung*—Tyrone, 2 50; Pine Grove, 1 50; Elmira 1st, 29 60. *Geneva*—Trumansburgh sab-sch., sp., 20; Phelps sab-sch., 15. 117 50

HARRISBURG.—*Carlisle*—Harrisburg Pine St, 235 68; sab-sch., 15; Rev. G. W. Seiler, sp., 5. *Huntingdon*—Lewistown, 74. *Northumberland*—Chillisquaque, 27 59. *Wellsboro*—Elkland and Osceola, 16. 373 27

ILLINOIS CENTRAL.—*Bloomington*—Gibson, 6 98. *Schuyler*—Rushville 1st sab-sch., 14 68. *Springfield*—Springfield 1st, 56 10. 77 76

ILLINOIS NORTH.—*Chicago*—Chicago 1st, 350; 3d, 10 28; 6th, 5 40. *Freeport*—Harvard, 5; Warren sab-sch., 6 40. *Rock River*—Millersburg sab-sch., 7; Fulton, 3 43. 387 51

ILLINOIS SOUTH.—*Alton*—Yankeetown, 6 50. *Cairo*—Shawneetown, sp., 11 60; Metropolis, sp., 4; Galum sab-sch., 2; Rev. S. Ward and family, 5. *Mattoon*—Pana, 7 78. 36 88

INDIANA NORTH.—*Logansport*—Salem sab-sch., 1 50. *Muncie*—Wabash, 9 25. 10 75

INDIANA SOUTH.—*Vincennes*—Weston, 5; Grand Rapids, 5. 10 00

IOWA SOUTH.—*Council Bluffs*—Guthrie, 3 57. *Iowa*—Fairfield sab-sch., 36; Rev. J. P. Schell, 12. *Iowa City*—Keota, 5 50; Lafayette, 1 75. 58 82

KANSAS.—*Topeka*—Fairmount, 1 50; Black Jack, 2 54. 4 04

LONG ISLAND.—*Brooklyn*—Brooklyn 1st, 56; South 3d St., E. D., 9 20; 1st Ger., E. D., 10; Edgewater 1st, monthly con., 4. *Long Island*—Port Jefferson, 9; sab-sch., 2 54; Setauket, 26 50. *Nassau*—Green Lawn, 3; Smithtown, 14. 128 24

MICHIGAN.—*Detroit*—Detroit Calvary, 10. *Lansing*—Albion, 23 16. *Saginaw*—Pine River 1st, 12 25, sab-sch., 3 70=15 95. 49 11

MINNESOTA.—*Mankato*—St. Peter Union, 11 70. *St. Paul*—St. Paul Central, monthly con., 5 35; Andrew, 13. *Winona*—Manchester, 3. 33 05

MISSOURI.—*Platte*—Savannah, sp., 2. *St. Louis*—St. Louis Glasgow ave., 11; Bethel, 7. 20 00

NEW JERSEY.—*Elizabeth*—Elizabeth 3d sab-sch., 12 50. *Jersey City*—Norwood, 11 35; Rutherford Park 1st, 16 07; Newfoundland, 15 50. *Monmouth*—Farmingdale, 26 18; Oceanic, 51 18; Manchester, 3; Whiting and Shemong, 3 28; Providence, 5 75. *Morris and Orange*—Morristown 1st, 15; Mendham 2d, 4 82. *Newark*—Montclair, 24 34. *New Brunswick*—Prospect St., Trenton, 64 39; Princeton 2d, sab-sch., sp., 50. 303 36

NEW YORK.—*Hudson*—Goshen sab-sch., sp., 50; Unionville, 12 79; Cornwall on Hudson, 37 51; Middletown 2d, 20 11; Palisades, 3; Circleville, 3; Goodwill, 21 83. *New York*—4th Ave., monthly concert, 7 97. *North River*—Cold Springs and Pleasant Valley, 17 38; Poughkeepsie, 40 80. *Westchester*—North Salem, 5; White Plains, 34 93; Croton Falls sab-sch., 5 39. 261 71

PACIFIC.—*San Francisco*—San Francisco St. John, 24 05. *San José*—Cambria Ladies' F. M. Soc., 59 80; Hollister, 2 50. 86 35

PHILADELPHIA.—*Lackawanna*—Warren, 2; Harford, 22 67; Montrose, 50. *Lehigh*—Strondburgh, 19; Summit Hill, 3 68; sab-sch., 2 70; Jamestown sab-sch., 60 cts. *Philadelphia*—4th sab-sch., 30. *Philadelphia Central*—Kensington sab-sch., 13 97. *Philadelphia North*—Manayunk, 30; Norristown 1st sab-sch., sp., 50; Doylestown and Deep Run, 26 73; Neshaminy of Warwick, 69 06; sab-sch., 5 49. *Westminster*—Slate Hill, 30; Pine Grove, 1. 356 90

PITTSBURGH.—*Pittsburgh*—Pittsburgh 2d, 23 79; East Liberty, 55. *Washington*—Dallas, 11. *West Virginia*—Morgantown, 14. 103 79

TENNESSEE.—*Union*—Caledonia, 1; Washington, 4; Spring Place, 6 25. 11 25

TEXAS.—*North Texas*—Valley Creek, 9 40. *Trinity*—St. Paul German, 10. 19 40

TOLEDO.—*Bellefontaine*—West Liberty, 2 21. *Huron*—Tiffin sab-sch., sp., 7 61. *Lima*—Delphos, 13 29. *Maumee*—Ridgeville, 2; Perrysville Walnut St., 6 44. 31 55

WESTERN NEW YORK.—*Rochester*—Lima, 3 11

WISCONSIN.—*Milwaukee*—Lima, 5. *Winnebago*—Appleton, 1 75. *Wisconsin River*—Richland City sab-sch., 6 50. 13 25

Woman's Foreign Missionary Society, Philadelphia..... 4535 68

Woman's Board of Missions Northwest..... 1442 61

Total amount received from Churches in August, 1880..... \$5978 29

Total amount received from Churches in August, 1880..... \$9137 84

LEGACIES.

Bequest of Mrs. S. Judson, dec'd, Lansingburg, N. Y..... 100 00

Bequest of Mrs. Ann Miller, dec'd, Mahoning Co., O..... 32 68

Legacy of Robert Sloan, dec'd, Indiana Co., Pa..... 95 00

Legacy of Mrs Margaret Kelton, dec'd, Chester Co., Pa..... 123 36

\$351 04

MISCELLANEOUS.

Contents of pocket book, Addison Wight, dec'd, 12; D. R. H., 5; D. O. Calkins, 10; Jennie Finney's birthday, 3; Rev. J. Dubuar, Mich., 10; J. L. H., Carbondale, Ill, 6; S. T. Gordon, N. Y., 100; W. L. Wallace, Waldenses, 10; Rev. C. W. Wycoff, Upper St. Clair, Pa., 100; W. G. Hayes, Col., 20 50; Mrs. Wiston Morris, 5; Mrs. W. P. Humes, sp., 5; Rev. R. Dodd, Col., 8; I. M. Daque, O., 5; Mrs. J. W. Helmer, 10; "B. T.," 10; Friend, 5; Rev. J. F. Ford, Wis., 10; —, for Africa, 316 69; J. Reading, Africa, 25; Willie and Mary's Missy's Box, 2; C., Conn., 8; Margaret Slack, sp., 2. 688 19

Total amount received in August, 1880..... \$10,177 07

Total amount received from May 1, 1880..... 110,903 05

Receipts from Sabbath-schools in August, 1880..... 396 32

Receipts on account of Famine Fund, August, 1880..... 1,370 72

Total receipts on account of Famine Fund 27,238 18

WM. RANKIN, Treasurer,
23 Centre Street, N. Y.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to the REV. JOHN C. LOWRIE, REV. DAVID IRVING, or REV. FRANK F. ELLINWOOD, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Esq., Treasurer—same address.

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Brazil..... 5 "

Bogota..... 5 "

Mexico..... 5 "

Chili..... 17 "

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BOARD OF PUBLICATION.

1334 Chestnut Street, Philadelphia, Pa.

Letters relating to donations of books and tracts, the appointment of Missionaries, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, D.D., *Corresponding Secretary*.

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Reports of Sabbath-schools and letters relating to Sabbath-school work should be directed to the Rev. JAMES A. WORDEN, *Secretary of Sabbath-school Work*.

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Orders for Books and Business Correspondence, except from Missionaries, and all orders for periodicals and payment for the same, to Mr. JOHN A. BLACK, *Business Superintendent*.

 WHAT IS IT FOR?

For what is the collection for Publication needed? Is it to aid in the publication of good books and tracts? Cannot the Board publish books and tracts without asking for collections? Of course it can, and it does. It asks no gifts for its business. For what then are these collections asked?

Well, here is Miss McBeth, who is a whole theological seminary herself, training Nez Perces Indians for the ministry, who wants a few copies of the Confession of Faith for her pupils. Shall she have them? The next letter is from the Zuni Pueblo Mission, asking for one hundred copies of the Young Children's Catechism for the boys and girls in New Mexico. And the next, too, is from New Mexico, calling for Spanish Shorter Catechisms for a native church which has resolved that every one who comes into its membership, whether able to read or not, shall commit the Shorter Catechism to memory. Shall these catechisms be sent? The next is from North Carolina, begging again for Shorter Catechisms for the colored people. And the next from a new county in Minnesota, where infidels are many and active, and the tracts of the Board are needed to meet them. And the next, an appeal from the Woman's Committee of Home Missions for help in the schools of Utah, New Mexico, Idaho, Arizona, and Alaska. Will it not be wise and right to give the assistance asked? Here, too, is a request from Washington Territory from a cluster of new settlers for papers and books for their Sabbath-school; and from North Carolina a similar request from as needy a field; and from New Mexico, one for Hymnals; and from Utah, for Catechisms, Ten Commandments, and Lord's Prayer; and from Iowa, for tracts; and from a Missouri Sabbath-school whose library has been burned, for books—and so on indefinitely. It is to meet such calls as these that contributions are asked to the Missionary Fund of the Board of Publication, and to send forth missionaries for such labors as those represented by the article given below from California. How money can be better invested, and how it can be made to tell more directly and economically upon the spread of the Kingdom, it is hard to see or imagine.

A GOOD WORK IN CALIFORNIA.

Not only the English-speaking people of California, but the Spanish population of California also, are reached by the peculiar agency of the Presbyterian Board of Publication. Its missionaries go from house to house, reaching men of every class and language, addressing them personally as men and as women, and leaving with them the printed tract to teach and guide after the missionary has gone on his way. One of these good men writes to the Board of his experiences in a visitation to the old Spanish San Gabriel Mission in company with Senor Diaz and his wife, recent converts from Romanism. He says:

At the old mission about fifty Mexican families reside, descendants of the mission Indians, who were converted to Romanism by the Jesuit missionaries about a century ago. Most of the men and women can read Spanish. The children attend the public school, and have learned to read English. We were well received by all the families we visited. They were much interested in hearing Senor Diaz relate his religious experience and describe his conversion.

Among others we visited a very interesting family named C——, a regal name in old Spain, and quite distinguished in the early annals of Jesuit missions. More than a year ago they began to read the Bible and the tracts which I had given them, and by these they were led to renounce their former errors and embrace the truth. They ceased to attend the Catholic Church, and erected a family altar at home, where they tried to serve God according to the best light they had. In this interesting condition we found them when we called at their humble dwelling. They expressed great pleasure at seeing us, and listened with deep attention to all that Diaz told them about his own conversion and his labors among the Mexicans of Los Angeles. As the family had never attended Protestant worship, they were delighted when Diaz proposed to hold religious services in their house. They went out and invited in several of their Roman Catholic neighbors, who came wondering why they were invited. Diaz and his wife commenced by singing with their sweet voices a Spanish hymn. Then all knelt down while Diaz offered a fervent prayer. He next read a portion of the word of God, which he explained and illustrated. He set forth the way of life through Christ, who offers us salvation without money and without price. He also gave a feeling narrative of his own conversion, showing how he was led to embrace the new religion. Another hymn was then sung, and a closing prayer offered. Deep feeling was manifested, and many tears were shed. As the neighbors passed out, I heard one say to another, "We have seen strange things to-day."

Diaz is one of the most convincing speakers I ever heard. He speaks with great effect because he is *in earnest*. Nearly all the Catholic priests in California are Irish or other foreigners. Diaz, being a Mexican, and having Indian blood in his veins, comes to these natives as one of their blood relations, and soon wins their confidence. He is doing a great work in Los Angeles—a work which will not cease so long as any souls remain to be converted.

THE COMING YEAR.

Forecasting Sabbath-school workers will soon begin to arrange for the lesson-helps of the coming year. In well-ordered churches the officers of the school are then expected to make known to the session the periodicals that will be wanted and their cost, so that the church may be called upon for the sum needed for this department of its work. It is fitting, therefore, that the Presbyterian Board of Publication should tell its constituents the provision made for their help in Bible-study during 1881. These will be more varied—it is believed better also—than ever.

1. *The Westminster Teacher*, designed to aid officers, teachers, and parents, will aim to do more and better work than heretofore. It will employ skilled and scholarly pens of earnest men and women. That it may have space to give more of illustration, exposition, and especially of suggestion as to how to teach the lessons, eight pages will be added each month with *no increase of cost to the subscribers*. At 60 cents a year to single subscribers, or 50 cents where six or more copies are addressed to one person, it will be a marvel of cheapness.

2. *The Westminster Question Book*, which has been so very popular in the past, will be still more worthy of approval. The kindly criticisms of friends have been heeded, so that the Question Book for 1881 may be expected to give increased satisfaction. Though called a "Question Book," it is a complete manual for the study of the International Bible Lessons of the year. It is intended for use in Bible-classes and the senior classes of the school. Price, \$15 per hundred, *net*.

3. *The Westminster Quarterly* has had in this, its first year, a remarkably warm greeting, leaping at once to a circulation of 70,000, in the face of very sharp competition. It will aim in 1881, whilst keeping up the attractiveness of its appearance, to do better in its matter. One appropriate hymn will accompany each lesson, so that each Quarterly number will contain twelve hymns adapted to use in the school. The *Quarterly* is designed to meet the wants of the medium and more intelligent classes of the school. Single subscription, 20 cents; school subscriptions to one address, 15 cents each per annum.

4. *The Westminster Lesson Leaf* fills the place of an "intermediate leaf." It is issued monthly, and only asks comparison with any other lesson leaf published. Its low price meets the means of a vast number of schools. It is furnished to schools at the rate of seven and a half cents a year for each scholar.

5. *The Westminster Primary Leaf* will be commenced with January, 1881. It will fill a place in our list of helps for those unable to subscribe for the *Sunbeam*, as an aid in the youngest classes and in primary departments. It will have the services of a skilled pen, and will be furnished monthly at the same rate as the *Lesson Leaf*.

6. *A German Lesson Leaf* will also be published the coming year in the same style and at the same price as the *Westminster Lesson Leaf*. Its excellence and adaptation to use in German churches will be assured by the services of the Rev. Henry Weber and the Rev. John Richelson.

7. *The Sabbath-School Visitor* will continue to be published every

week, with the privilege of subscription for one, two, or three papers a month, or weekly, as may be preferred. Whilst the style, pictorial illustration, and attractiveness of the *Visitor* will be kept up, and its corps of popular contributors retained, it is proposed to increase the element of systematic instruction by giving to it a larger share of editorial writing. The paper is furnished at the rate of one cent a copy.

8. *The Sunbeam* will continue to smile on its host of young admirers. It is a weekly illustrated paper, with easy reading, in short words and big type, adapted to the very little ones of the home and school. It also carries help on the International Lessons for the primary classes and the little ones at home. Single subscription, 30 cents; school subscriptions at the rate of \$25 per hundred a year.

When we add that in all cases postage is paid by the Board, and that any of these papers may be taken for nine or six or three months, as well as by the year, it will be admitted that the Board has made good provision for the wants of the churches and their schools.

The addition of the *Westminster Bible Dictionary* (\$1 50) to our helps will be welcomed by many.

CASH RECEIPTS FOR THE MISSIONARY WORK OF THE BOARD OF PUBLICATION, AUGUST, 1880.

☞ Synods in SMALL CAPITALS—Presbyteries in *italics*—Churches in Roman.

ATLANTIC.—Fairfield—Ladson, 1. <i>Yadkin</i> —Statesville, 1. 2 00	Wichita, 4 37. <i>Larned</i> —Benton, 2; Dodge City, 80 cts.; Enterprise, 60 cts.; Hutchinson, 10; Spearville, 1 30; Sterling, 1 50. <i>Neosho</i> —Fort Scott, 14; Iola, 4 75. <i>Solomon</i> —Graham, 2. 43 98
BALTIMORE.—New Castle—Red Clay Creek, 15 86.	LONG ISLAND.—Brooklyn—Brooklyn Throop ave., 25 44. <i>Nassau</i> —Smithtown, 3. 28 44
Washington City—Washington Zion Evan., 2; Rev. Wm. Bradley, 3. 20 86	MICHIGAN.—Kalamazoo—Niles, 16 52. <i>Lansing</i> —Albion, 4 45. 20 97
CENTRAL NEW YORK.—Binghamton—Binghamton North, 65 cts.; McGrawville, 7. <i>Syracuse</i> —Manlius, 1 55. 9 20	MISSOURI.—Osage—Bethel, 2 60; Freeman, 1; Sharon, 1 32. <i>Ozark</i> —Joplin, 2 60. <i>Palmira</i> —Kirksville ch. sab-sch., 3. <i>St. Louis</i> —Bethlehem Ger., 1. 11 52
CINCINNATI.—Chillicothe—Bainbridge, 3; Bloomingburg, 12. <i>Dayton</i> —New Carlisle, 8. 23 00	NEW JERSEY.—Morris & Orange—Chatham, 9 66. <i>New Brunswick</i> —Princeton 2d, 9 44. <i>West Jersey</i> —Cape Island, 5 49. 24 59
CLEVELAND.—Mahoning—Hanover ch. sab-sch., 1 36; Hubbard, 4; Liberty, 3; Massillon, 16 50. 24 86	NEW YORK.—Hudson—Goodwill, 2 75; Middletown 2d, 2 54; Port Jervis, 50 cts.; Ridgebury, 24 cts. <i>North River</i> —Poughkeepsie, 5 14. <i>Westchester</i> —Bedford, 15. 26 17
COLUMBUS.—Columbus—Reynoldsburg, 1 50. <i>Wooster</i> —Chippewa, 7. <i>Zanesville</i> —High Hill, 2; New Lexington, 1. 11 00	PHILADELPHIA.—Lackawanna—Scranton 1st, 54 50. <i>Lehigh</i> —Summit Hill ch., 46 cts., sab-sch., 35 cts., and Jamestown sab-sch., 8 cts.—89 cts. <i>Philadelphia</i> —Philadelphia W. Spruce st. ch. sab-sch., 22 50. <i>Philadelphia Central</i> —Mantua 2d, 26 63. <i>Philadelphia North</i> —Bridenburg, 20; Newtown, 39 52; Norristown 1st, 45 08. <i>Westminster</i> —Chestnut Level, 8 03. 217 15
ERIE.—Butler—Centre, 85 cts. <i>Erie</i> —East Greene, 4. <i>Kittanning</i> —East Union, 1 65; Rural Valley, 9. <i>Shenango</i> —Mahoning, 7. 22 50	PITTSBURGH.—Blairsville—Verona, 18. <i>Pittsburgh</i> —East Liberty, 11; Pittsburgh 2d, 3 18. 32 18
GENEVA.—Cayuga—Genoa 1st, 21. <i>Chemung</i> —Elmira 1st, 3 73. <i>Geneva</i> —Canoga, 3; West Fayette, 1 50. <i>Lyons</i> —Newark, 9 78; Sodus, 4. <i>Steuben</i> —Pultney, 5. 48 01	TOLEDO.—Bellefontaine—Belle Centre, 4; Crestline, 10 10; Huntsville, 3; West Liberty, 27. <i>Lima</i> —Delphos, 1 64; Lima, 3 48. 22 49
HARRISBURG.—Carlisle—Harrisburg 7th st., 5. <i>Huntingdon</i> —Lewistown, 9 34; Mount Union, 5; Shade Gap, 5 53; Shirleysburg, 3. <i>Northumberland</i> —New Berlin, 2; Shiloh, 4. 33 87	WESTERN NEW YORK.—Buffalo—Buffalo Breckenridge st. ch., from the Woman's Miss'y Soc., 16; Buffalo North, 32 09. <i>Niagara</i> —Knowlesville, 3. <i>Rochester</i> —Lima, 40 cts. 51 49
ILLINOIS CENTRAL.—Bloomington—Pleasant View, 1 90; Tolono, 2 10. <i>Springfield</i> —Irish Grove, 4; Jacksonville Westminster, 17 73; Springfield 1st, 36 25. 61 98	WISCONSIN.—Milwaukee—Lima, 2 00
ILLINOIS NORTH.—Chicago—Chicago 2d, 25; Chicago 4th, 21 10. <i>Rock River</i> —Fulton, 2. 48 10	Receipts from Churches..... \$869 07
ILLINOIS SOUTH.—Alton—Rev. J. B. N. Smith, 50 cts. <i>Cairo</i> —Graham, 3; Mount Vernon, 3. <i>Mattoon</i> —Pana, 99 cts. 7 49	MISCELLANEOUS.
INDIANA NORTH.—Logansport—Plymouth, 5 20; Rolling Prairie, 1 39. <i>Muncie</i> —Elwood, 3; Wabash, 1 17. 10 76	John C. Green Fund, interest, \$750; "R.," Bridgehampton, N. Y., \$2; Interest, \$45. 797 00
INDIANA SOUTH.—Vincennes—Howsville, 2 00	Total receipts in August \$1666 07
IOWA NORTH.—Cedar Rapids—Cedar Rapids 2d ch. sab-sch., 12; Clinton ch., in part, 13 48; Vinton, 27 31. <i>Dubuque</i> —Independence 1st, 3 92. <i>Fort Dodge</i> —Paton, 2. 58 71	S. D. POWEL, Treasurer.
IOWA SOUTH.—Iowa City—Keota, 2 50; Lafayette, 75 cts. 3 25	
KANSAS.—Emporia—Fairview, 1 66; Peotone, 1;	

BOARD OF CHURCH ERECTION.

In the September number of the *Record* one of the missionaries of the Home Board in his quarterly report says: "We shall now be self-supporting. Our people have given me a call to be their pastor and have pledged the whole of my salary themselves. A week ago I was installed. The dedication of our new church took place in the morning of the same day. Two hundred and seventy-five people were present at the dedication, and four hundred at my installation. The church cost \$4300. It seats three hundred and twenty comfortably. The Board of Church Erection gave \$800 and a friend in New York \$100. All the rest of the money was raised here and paid before we dedicated. During the last quarter we have received a number of new members, running our number up to ninety-four." This statement is very suggestive. 1. The aid of the Board of Church Erection secured the completion of this building *free of debt*; 2. The completion of this building without debt led to the enlargement of the congregation, the call and settlement of a pastor, and his entire support without further aid from the Board of Home Missions; and last, but not least, *many others added to the Lord*.

Had it not been for the assistance of the Board of Church Erection, probably this house would not have been erected. The minister left, with few hearers and many discouragements, for years to depend upon the Board of Home Missions for part of his support; or had he in a fit of desperation pushed on the building to completion, with a heavy and daily increasing debt to frighten away new comers, as "a noli-me-tangere," his condition and prospects would have been still worse. But now this beautiful building is complete, and dedicated to God's worship without any incumbrance. It is attractive, "the people *flow into it*, they identify themselves with God's people, they call the man of God to be their pastor, and with him enter into a covenant to maintain the worship of God, and God sets to it the broad seal of his approbation in the bestowment of the life-giving influence of his Spirit. This is but a fulfillment of the promise: "Build the house, and I will take pleasure in it, and I will be glorified."

This is but a sample of what has been done elsewhere and what may be done. If the same means were used in other churches that for many years have been in a comatose condition, adding nothing to the strength and effectiveness of the body, the same blessed results would follow. Such, then, is our aim and object to help these weak churches, that have for years been left to struggle for a bare existence, with no prospect or possibility of growth while thus exposed unsheltered and but partially fed by the occasional supply as he passes along.

The pastoral relation, so desirable, so hopeful, so necessary to the *establishment and permanent growth* of the church, is scarcely ever effected until a shelter is provided for the flock. Nor are the children cared for as they should be, by "gathering them into the Sabbath-school," when there is no school into which to gather them. The erection of a church building is almost certain to secure the organization of a Sabbath-school, so that not only are the *sheep* of the flock sheltered and fed, but the *lambs* also.

RECEIPTS FOR CHURCH ERECTION IN AUGUST, 1880.

ALBANY.—*Albany*—Albany West End, 2; Princetown, 6 70; Stephentown, 25 85. *Champlain*—Chateaugay, 4 16. *Columbia*—Greenville, 16 40. *Troy*—Lansingburg 1st, sp., 60 50; Mechanicsville, 4 50; Troy Liberty St., 3.

BALTIMORE.—*Baltimore*—Taneytown, 15 50.

CENTRAL NEW YORK.—*Binghamton*—Binghamton North, 1 28; McGrawville, 10; Smithfield Flats 1st, 4 34; Virgil, 2 55; Windsor, 12. *Otsego*—Guilford Centre, 5 17. *St. Lawrence*—Gouverneur 1st, 20 20; Morristown, 5. *Syracuse*—Manlius, 3 08; Syracuse 1st, 24 90. *Utica*—Utica 1st, 18 93.

CINCINNATI.—*Chillicothe*—Bainbridge, 2; Pisgah, 6 50; South Salem, 8 75. *Dayton*—Clifton, 35 98; New Carlisle, 11; Oxford, 16 36; Springfield 1st, 27. *Portsmouth*—Mt. Leigh, 7 24; Red Oak, 2 20.

CLEVELAND.—*Cleveland*—Chester, 5. *Mahoning*—Deerfield, 11 60; Ellsworth, 12 50; Massillon, 38 69; New Lisbon 1st, 12. *St. Clairsville*—Beallsville, 2; Buchanan, 4 18; Crab Apple, 8; New Castle, 5 20; Rock Hill, 8 41; Woodsfield, 5. *Steubenville*—Bethlehem, 4; Corinth, 12.

COLORADO.—*Colorado*—Denver, 17th St., 5; Trinidad, 14.

COLUMBUS.—*Columbus*—Columbus Hoge, 4 57; Darby, 1; Lancaster 1st, 2 78. *Marion*—Mt. Gilead, 14. *Wooster*—Holmesville, 5 25; Jackson, 7; Marshallville, 3; Mt. Eaton, 1; Wooster Westminster, 13 61; Wooster 1st, 37; Wooster sab-sch., 8 33. *Zanesville*—Duncan's Falls, 7; Granville sab-sch., 8 83; High Hill, 2; Jefferson, 5.

ERIE.—*Butler*—Centre, 1 67. *Clarion*—Greenville, 6 66; Licking, 3 35; Perryville, 4 12; Richland, 3 10. *Erie*—Cool Spring, 6 16; Oil City 1st, 21 15. *Kittanning*—Worthington, 8. *Shenango*—Clarksville, 19 36; Mahoning, 6; Rich Hill, 5; Sharon 1st, 15.

GENEVA.—*Cayuga*—Anburn Central, 17 46; Sennett, 1 50. *Chemung*—Big Flats, 9; Elmira 1st, 7 40. *Genera*—Canoga, 4; Manchester 1st, 4; Penn Yan, 25. *Lyns*—Sodus, 4. *Steuben*—Pultney, 5.

HARRISBURG.—*Carlisle*—Gettysburg, 3; Paxton, 12 91; Shippensburg, 20 04. *Huntingdon*—Birmingham, 19 44; Huntingdon, 25 60; Lewistown, 18 50; Orbisonia, 1 76; Petersburg, 7; Upper Tuscarora, 7 50.

ILLINOIS CENTRAL.—*Bloomington*—Bement, 13 41; Gibson, 5 78. *Peoria*—Deer Creek, 3; Green Valley, 4; Knoxville, 12 91. *Schuyler*—Adrian, 2 50; Appanoose, 3 10; Chili, 2 25; Mt. Sterling 23 20; New Salem, 9. *Springfield*—Springfield, 58 41.

ILLINOIS NORTH.—*Chicago*—Manteno, 3. *Freeport*—Middle Creek, 14; Ridgefield, 17 11; Rockford 1st, 31 43. *Ottawa*—Somonauk, 2. *Rock River*—Edgington, 5; Fulton, 2; Hamlet, 3; North Henderson, 7.

ILLINOIS SOUTH.—*Alton*—Bethel, 5; Hillsboro, 5 25; Sparta 1st, 10. *Cairo*—Centralia 1st, 1 95; Equality, 3; Friendsville, 2; Galum, 3. *Mattoon*—Pana 1st, 1 84.

INDIANA NORTH.—*Crawfordsville*—Beulah, 3; Newtown, 3. *Fort Wayne*—Warsaw, 13 25. *Logansport*—Lake Prairie, 1 70; Remington, 3 50; Valparaiso 1st, 10 71. *Muncie*—Wabash, 2 31.

INDIANA SOUTH.—*Vincennes*—Claibourn, 6 51; Vincennes, 8 60; Vincennes sab-sch., 4 75.

IOWA NORTH.—*Cedar Rapids*—Cedar Rapids 2d, 42 22; Wyoming, 10. *Fort Dodge*—Denison, 6 78; Vail, 13 75. *Waterloo*—Bakers' Grove, 7; Albion, 5 25.

IOWA SOUTH.—*Council Bluffs*—Avoca, 2; Walnut 1st, 5. *Des Moines*—Colfax, 3; Dexter, 3; Leon, 2; Lineville, 4. *Iowa*—Trenton, 3 66. *Iowa City*—Keota, 1 25; Lafayette, 50 cts.; Marengo 1st, 6; West Liberty, 8.

KANSAS.—*Emporia*—Burlingame, 2 75; Caldwell, 3 50; Osage City, 2; Scranton, 1 10; Wichita, 10 13. *Larned*—Burton, 3; Enterprise, 50 cts.; Sterling, 1 70. *Neosho*—Geneva, 2 50; Iola, 7; Liberty, 3 20; Ottawa, 6 50.

KENTUCKY.—*Louisville*—Olivet, 4 15.

LONG ISLAND.—*Long Island*—Southampton, 31 40. *Nassau*—Huntington 1st, 18 55.

MICHIGAN.—*Detroit*—Plymouth 1st, 9 41.

MINNESOTA.—*St. Paul*—Minneapolis Westminster, 31 30; Minneapolis sab-sch., 13 51.

MISSOURI.—*Osage*—Appleton City 1st, 5 55; Bethel, 2 60; Freeman, 1 06; Sedalia 1st, 5; Sharon, 4 67; Warrensburg 1st, 4 50; Westfield, 1 80. *Ozark*—Carthage, sp., 7. *Platte*—Savannah, 2. *St. Louis*—Bethlehem Ger., 1; St. Louis Westminster, 13 85.

NEBRASKA.—*Nebraska City*—Humboldt, 5 25. *Kearney*—Beaver City, 5 50; Wilsonville, 5.

NEW JERSEY.—*Elizabeth*—Bethlehem, 13 15; Elizabeth 1st Ger., 7 25; New Providence, 17. *Monmouth*—Cream Ridge, 9; Farmingdale, sp. for New Mexico, 20; Plumstead, 5. *Morris and Orange*—Chatham, 16 34; Morristown 1st sab-sch., sp., 25; Morristown 1st, 102 10; Mt. Freedom, 6; Parsippany, 8 16. *New Brunswick*—Princeton 2d, 12 55. *Newton*—Bloomsbury, 7. *West Jersey*—Bridgeton West, 17 70; Cape Island, 18 66; Cedarville 1st, 11; Elmer, 2.

NEW YORK.—*Hudson*—Florida, 9 50; Goodwill, 5 46; Middletown 2d, 5 03; Palisades, 1. *North River*—Poughkeepsie, 10 20. *Westchester*—Patterson, 9 04; Throgg's Neck, 24 81.

PACIFIC.—*Benicia*—Davisville, 17 45. *San José*—Hollister, 2 50.

PHILADELPHIA.—*Chester*—Great Valley, 20. *Lackawanna*—Harmony, 16; Troy 1st, 14 70; Tunkhannock, 7 18. *Lehigh*—Summit Hill, 92 cts.; Summit Hill sab-sch., 68 cts.; Jamestown sab-sch., 15 cts. *Philadelphia North*—Bridesburg, 15. *Westminster*—Cedar Grove, 3; Strasburg, 4.

PITTSBURGH.—*Blairsville*—Centreville, 1 50; Chess Springs, 2 50; Congruity, 8; Ebensburg, 6 50; New Salem, 12 50; Unity, 18 28. *Pittsburgh*—Chartiers, 5 15; East Liberty 1st, 23; Pittsburgh 2d, 7 14. *Washington*—Allen Grove, 1 19; Limestone, 1 30; Lower Ten Mile, 5; Wellsburg, 14 76; Wellsburg sab-sch., 4 10; Wheeling 1st, from Mrs. Sidney, Ore., 5; Wolf Run, 1 87.

TENNESSEE.—*Union*—Hopewell, 30 cts.; Washington, 4 75; Westminster, 2 07.

TEXAS.—*North Texas*—Valley Creek, 9 40.

TOLEDO.—*Bellefontaine*—Crestline 1st, 5 50; West Liberty, 55 cts. *Huron*—Bloomville, 2 66; Melmore, 4 08; McCutcheonville, 3 50; Republic, 4 50. *Lima*—Blanchard, 6; Delphos, 3 59; McComb, 7. *Muonee*—Bowling Green 1st, 4; Bryan 1st, 17 93; Hicksville, 3 28; Lost Creek Union, 1 72; Perrysburg Walnut St., 3.

WESTERN NEW YORK.—*Buffalo*—Fredonia 1st, 28 94; Jamestown, 41. *Rochester*—Lima, 78 cts.; Victor 1st, 6 69.

WISCONSIN.—*Chippewa*—Hudson 1st, 20. *Lake Superior*—Negaunee, 10. *Milwaukee*—Pike Grove, 11. *Winnebago*—Rural, 2 52. *Wisconsin River*—Hazel Green, 1 17; Lodi, 20; Platteville, 1 86; Richland Centre, 2 06.

MISCELLANEOUS.

Miss Mary Vance, Rome, Ga., 5; "C," Conn., 1; Premium for reinsurance, 15 30; Interest from Government Bonds, 765; Interest on Permanent Fund, 40.

LEGACIES.

Estate of Margaret Kelton, dec'd, late of West Chester, Pa., 61 68; Estate of Rev. Dr. Beeman, dec'd, late of Troy, N. Y., 211.

Total receipts for August.....\$3,524 19

H. R. WILSON, JR., Treasurer.

OMISSIONS IN JULY RECEIPTS.—*Wooster*—Plymouth 1st, 4. *Fort Wayne*—Elkhart, 6 25. *Iowa City*—Red Oak Grove, 3. *St. Paul*—Minneapolis Andrew, 12. *Blairsville*—Beulah, 30 21. *Union*—Spring Place, 2 50.

Corresponding Secretary, Rev. H. R. WILSON, D.D., 23 Centre Street, New York.

Treasurer, H. R. WILSON, JR., 23 Centre Street, New York.

BOARD OF RELIEF.

HELP THIS FAITHFUL MINISTER'S STRUGGLING FAMILY.

We copy the following written by the wife of a disabled minister living beyond the Missouri River :

“At the last meeting of the Presbytery it was directed that an application be forwarded to the Board in behalf of my husband, but through some misunderstanding last year was confounded with the present. Since that time another communication has been sent to the Board, increasing the amount requested on account of our increased necessities. This has doubtless reached you, but my husband thought it might be well to make some statements in regard to his case. As he cannot at present use his pen at all, I write in his stead.

“He has always had, until the winter of '76-7, very robust health, which has enabled him to labor actively in the ministry. For seventeen years he missed but one Sabbath in filling from one to three appointments on the Sabbath, and never missed at that time attending the meetings of Presbytery or Synod. His work was mostly in the Home Missionary field, requiring much physical as well as mental effort. He organized several of the churches to which he ministered, one of which, and perhaps another, is now self-supporting. He assisted in building two church edifices, and received into the membership of his several charges two hundred and seventy-five members, over two-thirds of them upon profession of their faith.

“Three years ago last winter, while laboring during a series of meetings which resulted in a very precious revival, he contracted a disease which we supposed at the time to be of the throat, but which has since developed into general paralysis of the system. He continued to supply that church as he was able for a year from that time, excepting a vacation of three months in the summer. At the close of the summer he found it necessary to give up entirely the active duties of the ministry. He decided to remove to —— (west of the Missouri), hoping that the change of climate might benefit his health, and also that he might engage in some secular employment for the support of his family. To incur the expense of moving he asked through his Presbytery, and received, aid from the Board of Relief. Through the assistance of a friend he set up on a small scale a business which he was able to conduct entirely himself. As it seemed to promise support for his family, he wrote to the Board that he should not need further assistance. The following year, through over-exertion and the progress of his disease, it became necessary to a considerable extent to abandon his business, and incur much expense for medical advice and treatment. He therefore again requested through Presbytery, and received, aid from the Board. We remember that their relief came immediately, beyond our expectations. We have often thanked our dear Father above, and asked his blessing upon you for this timely assistance.

“Some months over a year are now passed, and our efforts for my husband's recovery have, as yet, been unavailing. He is now unable to

do anything for the support of his family, and is in some respects quite helpless. The past year he has not been able to do much, and we have had much sickness in our family besides his, so that when his business is closed up all that is available will not support the family more than three months. Our family consists of a son fifteen years of age, and four daughters younger, the youngest aged seven. Our son receives a small monthly salary as a clerk, and, boarding at home, that is our only prospect for support. We are anxious to secure a home, so that there shall not be a prospect of almost entire dependence in the near future. There is a way now open by which we could easily get a small piece of land, build a house on it, and get some implements to commence the work of farming, if we could have some assistance. Our son is active and earnest, and thinks he can help us more in that way at present than in any other. We are greatly blessed in our children. All but the youngest, we trust, give evidence that they are Christians; the oldest three are members of the church.

“Asking God’s blessing upon the precious cause which you represent, and praying that God will ever incline our hearts to the grace of giving even as we are freely receiving, I am your sister in Christ.”

RECEIPTS FOR BOARD OF RELIEF IN AUGUST, 1880.

ALBANY.—*Albany*—West End, 2.
 CENTRAL NEW YORK.—*Binghamton*—Binghamton North, 93 cts.; McGrawville, 10; Preble, 5 15. *Otsego*—Gilbertsville, 33 74. *Syracuse*—Cazenovia 1st, 48 86; Manlius, 2 25. *Utica*—Westernville, 13 45.
 CINCINNATI.—*Cincinnati*—Cincinnati 1st, 20.
 CLEVELAND.—*Mahoning*—Youngstown 1st, 28 70. *Steubenville*—Old Steubenville, 8.
 COLUMBUS.—*Marion*—Ashley, 4 84; Brown, 4 56.
 ERIE.—*Allegheny*—Emsworth, 10. *Butler*—Centre, 1 22. *Clarion*—Leatherwood, 6; New Bethlehem, 6 50; Sligo, 12. *Erie*—Conneautville, 6 18. *Kittanning*—Jacksonville, 11; Slate Lick, 11 75. *Shenango*—Neshannock, 16 17; Slippery Rock, 10.
 GENEVA.—*Chemung*—Elmira 1st, 5 40.
 HARRISBURG.—*Huntingdon*—Duncansville, 16; Hollidaysburg (including 4 18 from sab-sch.), 15 59; Lewistown, 13 50; Petersburg, 12.
 ILLINOIS CENTRAL.—*Springfield*—Chili, 4. *Springfield*—Springfield 1st, 42 88.
 ILLINOIS NORTH.—*Chicago*—Chicago 4th, ad’d, 50. *Freeport*—Belvidere, 11 50. *Rock River*—Fulton, 1.
 ILLINOIS SOUTH.—*Alton*—Jerseyville, 28 25. *Mattoon*—Pana, 1 47.
 INDIANA NORTH.—*Fort Wayne*—Albion, 2 38. *Muncie*—Wabash, 1 69.
 INDIANA SOUTH.—*New Albany*—Corydon, 3.
 IOWA NORTH.—*Cedar Rapids*—Watkins, 3 21. *Dubuque*—Bethel, 3.
 IOWA SOUTH.—*Iowa*—New London, 2; Rev. J. P. Schell, 1. *Iowa City*—Keota, 75 cts.; Lafayette, 25 cts.
 KANSAS.—*Emporia*—Newton 1st, 13 45.
 KENTUCKY.—*Louisville*—Louisville Central, 34 30; Olivet, 5. *Transylvania*—Laucaster, 10.
 LONG ISLAND.—*Nassau*—Jamaica, 34 83.
 MISSOURI.—*Ozark*—Joplin, 3 75. *Platte*—Parkville, 2 55; Platte City, 7 20; Union sab-sch., 4 10; Weston, 2. *St. Louis*—Bethlehem German, 2 39.
 NEBRASKA.—*Nebraska City*—Humboldt, 5; Pawnee City, 4.
 NEW JERSEY.—*Jersey City*—Rutherford Park, 14 62. *Monmouth*—Allentown, 20. *Morris and Orange*—Parippany, 14 50; Succunna, 12. *New Brunswick*—Trenton 4th, from A. A. Hutchinson, Esq., 10. *Newton*—North Hardiston, 25. *West Jersey*—Bridgeton 1st, 100; Cape Island, 5.

NEW YORK.—*Hudson*—Goodwill, 3 99; Middletown 2d, 3 68; Palisades, 1 50; Ridgebury, 62 cts. *New York*—New York Madison Square Memorial Chapel, 1 50. *North River*—Poughkeepsie, 7 45; Wappinger’s Falls (including 1 50 from sab-sch.), 9 39. *Westchester*—Bedford, 20; Bridgeport, 57 37.
 PHILADELPHIA.—*Chester*—Downingtown Central, 15; Honey Brook, 19 50. *Lackawanna*—Rushville, 3; Stevensville, 2. *Lehigh*—Jamestown sab-sch., 10 cts.; Summit Hill, 1 16. *Philadelphia Central*—Philadelphia Bethesda, 18 50; Kenderton, 14. *Westminster*—Hopewell, 5 48; Leacock, 11 46.
 PITTSBURGH.—*Pittsburgh*—California, 1; East Liberty (including 45 41 from sab-sch.), 70 41; Montours, 9; North Branch, 2; Pittsburgh 2d, 7 14. *Redstone*—Dunlap’s Creek, 24 16. *Washington*—Cross Roads, 11; Forks of Wheeling, 14. *West Virginia*—Portland, 4.
 TEXAS.—*Trinity*—Dallas St. Paul German, 4.
 TOLEDO.—*Bellevue*—West Liberty, 40 cts. *Lima*—Delphos, 2 37; Dupont, 1 50; Kalida, 1 55; Lima, 5; Shanesville, 3 50; West Union, 7. *Maumee*—Tontogony, 5.
 WESTERN NEW YORK.—*Rochester*—Lima, 57 cts.; Sparta 2d, 2 50.
 WISCONSIN.—*Milwaukee*—Lima, 2.

From the Churches..... \$1198 66

MISCELLANEOUS.

Ga., Rome, from Miss Mary Vance, 5; From “R.” 2; N. Y., Lansingburg, from the late Mrs. S. Judson, 75; Ohio, Westerville, D. McElheron, 3; Ohio, Pomeroy, Mrs. H. A. Teachout, 2; Iowa, Cedar Rapids, “From a Western Friend,” 500; Va., Clifton, Rev. W. Bradley, 4; Interest on Permanent Funds, 100; Long Island, St. James, Mrs. C. M. Riesch, 20; Interest on Permanent Fund, per E. G. Woodward, 2515 54; Ga., Fleming, Rev. James Williams, 1; “C., Conn.,” 2..... 3229 54

Total for August..... \$4428 20

CHAS. BROWN, Treasurer.

Secretary, REV. GEORGE HALE, D.D., } Office, 1334 Chestnut Street, Philadelphia.
 Treasurer, REV. CHARLES BROWN, }

COMMITTEE ON FREEDMEN.

THE COLORED RACE AN ENIGMA.

There is no thoughtful person who has had much to do with the moral and religious improvement of the Freedmen who has not been perplexed with perpetually recurring contradictions. In some regards they certainly are, as styled in the following selection, an enigma. But as they are the subjects of the church's solicitude, calling forth her benevolence and prayer, it is desirable that she should understand these peculiarities. Only in the light of statements like the following can we appreciate certain developments in Negro character. We only add that the author is Dr. Ruffner, the school superintendent of Virginia :

It is just ten years since I entered upon my present work, and I have studied nothing so much as the Negro, because he is an enigma, and yet a part of my work. I have seen him in all sections of my own State. I have read everything I could find in regard to him everywhere. I have listened to everything, pro and con, that anybody had to say about him, and my impression in regard to his spirit and capacity is just this :

1. He wants to do right and he is the most amiable of the races. He is also the most religious of human beings, and the character of their religion is improving. It controls his daily life more than formerly. Among these people there are many centres of great moral power.

2. The Negro craves education, and I believe that this desire has increased. It certainly has not diminished. He makes fully as great sacrifices to send his children to school as the laboring classes of the whites.

3. The civilization of the race is progressing, and even faster than his thoughtful friends anticipated.

4. The Negro is fond of politics, and he has just one principle of political action, and this is to go with those who will do most, or lead him to think they will do most, to advance his interest. He has an eye to the past, but a much sharper eye to the future. He has no strong faith in men or parties, and he will go hither and thither according as his confidence is gained at the moment. He is most suspicious of those who have hitherto formed the controlling element in Southern society and politics. There are occasional divisions of sentiment among the Negroes; but the great body of them move in mass, thus giving an illustration of the "unanimity of ignorance."

5. But finally, as a class, they are in character weak and ignorant, and hence to that extent a dangerous element in society. We cannot expect that the mass of them—any more than the mass of ignorant white people—will be controlled by high and broad views while in their present condition; and there is no way of making them safe members of society but by educating them. The Negroes are a highly improvable race. A surprising proportion of enlightened, right-thinking men have already risen from their ranks—men who have taken a respectable position—some in the learned professions, some in editing and printing newspapers, and some in the management of business, and what is not less commendable, great numbers are living worthy lives in the humble occupations. The colored children learn well at school and show good effects promptly; but the kind and amount of education they are receiving or can receive with our present means is wholly inadequate to the great work of fitting them as a race for duties laid upon them by the federal government. And the race generally is far below the demands made upon it. No stronger claim to education ever existed than the claim of the Negro race in these Southern States upon the government which set them free and made them citizens, and this claim will be rung in the ear of Congress until it is responded to. It is a great plea, of so much force in itself and supported by collateral reasons of such tremendous weight that it must prevail.

THE RIPENING GRAIN.

A laborer under the Committee on Missions for Freedmen reports the following with regard to Rowan county, North Carolina:

“The harvest truly is plenteous,” and no one who has not labored, or had some experience in the South, can conceive of its magnitude. There is an immensity of work to be accomplished. Fear takes hold of me sometimes and I feel almost too weak to thrust in my sickle, so stout and strong is the harvest. But I know it is not in my own strength; relying on power and strength from the almighty One, I feel confident there shall yet be gathered many sheaves from this field for the Lord’s garner.

As you may know, the Baptists and Methodists are the two leading denominations. They are very strong in numbers, the Baptists especially. I have learned that those who are Presbyterians are persons who have come from adjoining counties, where Presbyterianism flourishes. There is much for which we are thankful and by which we are greatly encouraged. I have several times on prayer-meeting nights waited until almost nine o’clock ere a person has come, but never in vain. Some faithful souls always felt it a good thing to come to the house of the Lord. Now we have on an average fifteen at each prayer-meeting. Christians seem to be awakened, and I am looking forward to a good time. In the Sabbath-school I have been a little worried, as two of the best teachers have left this part of the state. To secure a good Sabbath-school teacher is very hard, and their loss will be greatly felt. But the

Lord will not let his work suffer, and I am looking forward to a couple that will soon be here.

Pray for me that I may be strong and do the will of him who has sent me.

A SOLEMN OCCASION.

A colored minister at Cameron, North Carolina, gives us this account of a big meeting in the open air :

I was called upon, and rendered some assistance in these meetings at places where I had never been before, and among a people who had never seen a Presbyterian minister of the colored race. I never was received with more kindness by any people than by these brethren. When I arrived on the meeting ground, being surrounded by a number of young men, I inquired as to their spiritual relations to Christ. They said, We are members of the church holding this meeting, but we cannot say that we are Christians. What a painful thought! What a painful feeling, you might suppose, I had when I saw these promising young men and women, without any education, far back in the interior of the Pines, deceived as to the true idea of religion by unlearned preachers. Their church membership is their only hope of salvation. I endeavored to set before them the evil of such a hope from this text: "The wicked shall be turned into hell, and all the nations that forget God." The text fell upon the congregation like a peal of thunder. It was remarked that the text was repeated in nearly every prayer. After the sermon quite a number of old and young came forward to be prayed for. The work of grace has not yet commenced in any of my churches, but the spiritual condition, so far as I know, is encouraging. My time, outside of my preaching and domestic cares, has been employed in studies, excepting Mondays and Saturdays, on which days I am engaged in reaching my churches and returning. This is what I have long sought: more time for study.

THE COUNSELS OF WISDOM.

It would be difficult to find more good sense in one short paragraph than is contained in the following, addressed to the colored people of the South, by the editor of *The Christian Recorder* :

Your social equality will not be achieved unless you develop men and women actually equal to your white brothers and sisters. And, first, you must be thrifty. You must work and save money and get rich. Especially buy land. Cultivate farms and be substantial, and you will soon be respected citizens. Cultivate education. If your white neighbor sends his children to school three months, send yours six, and see that they learn. Be diligent, be honest, be virtuous, be attentive to your religious duties. Teach it to your children that they must rise, and rise by intelligence, thrift, and morality. Let it become a passion among you to better your condition, and that only by labor. Avoid

show and get the substance. Do not spend your money on your clothes, but invest it in your farms or in the bank. If you do this you cannot help rising. You will yourselves break down the social barrier raised against you.

RECEIPTS FOR FREEDMEN IN AUGUST, 1880.

ALBANY.—*Albany*—New Lebanon, 7 50.
 ATLANTIC.—*Yadkin*—Panther's Ford, 1.
 BALTIMORE.—*Washington City*—Zion German, 2.
 CENTRAL NEW YORK.—*Binghamton*—Binghamton North, 65 cts. *Otsego*—Worcester, 5. *Syracuse*—Manlius, 1 55. *Utica*—Oneida, 4.
 CINCINNATI.—*Cincinnati*—Cincinnati 2d, 44 08. *Dayton*—Franklin, 9 12.
 CLEVELAND.—*Mahoning*—Youngstown 1st sab-sch., 20; Legacy of Mrs. Martha Miller, dec'd, late a member of Deerfield ch., 50 (sp. for Scotia). *Steubenville*—Yellow Creek, 13 50.
 ERIE.—*Allegheny*—Fairmount, 3. *Butler*—Centre, 85 cts.; Fairview, 4. *Erie*—Conneautville, by Mrs. Foster, 5. *Killbuck*—Jacksonville, 20. *Shenango*—Sharon 1st, 7.
 GENEVA.—*Chemung*—Elmira 1st, 3 73. *Steuben*—Campbell, 25.
 HARRISBURG.—*Carlisle*—Lower Path Valley, 12; Burnt Cabins, 4. *Huntington*—Lewistown, 9 34; Lick Run, 2; Hublersburg, 2; Birmingham, 119 74; Tyrone, 10 06; Beulah, 4 75. *Wellsboro'*—Allegheny, 1.
 ILLINOIS NORTH.—*Ottawa*—Somonauk, 1. *Rock River*—Fulton, 1.
 ILLINOIS SOUTH.—*Mattoon*—Pana, 99 cts.
 INDIANA NORTH.—*Muncie*—Wabash, 1 17.
 IOWA SOUTH.—*Iowa*—Rev. J. P. Schell, 3.
 KANSAS.—*Highland*—Highland, 5; Neuchatel, 2.
 KENTUCKY.—*Louisville*—Louisville Central, 21.
 LONG ISLAND.—*Long Island*—Bridge Hampton, 25.
 MICHIGAN.—*Detroit*—Plymouth 2d, 1; Ann Arbor, 8 16.
 MINNESOTA.—*Mankato*—St. Peter Union, 12 35.
 NEW JERSEY.—*Elizabeth*—Basking Ridge, 35; Elizabethport, 17; Elizabeth 1st, 102 95. *Monmouth*—Calvary, 5. *Morris and Orange*—Madison, colored, sab-sch., 22 50. *Newark*—Newark 3d, 38 87; Montclair, 128 45. *New Brunswick*—Trenton Prospect St., 30 51.
 NEW YORK.—*Hudson*—Circleville, 4; Goodwill, 2 75; Palisades, 1. *North River*—Poughkeepsie, 5 14. *Westchester*—Gilead, 18.
 PHILADELPHIA.—*Lehigh*—Summit Hill, 46 cts.; Summit Hill sab-sch., 35 cts.; Jamestown sab-sch., 8 cts.
 PITTSBURGH.—*Pittsburgh*—East Liberty 16; Mt. Olive, 3. *Redstone*—Relioboth, 33 69. *Washington*—Claysville, 28; West Alexander, 100; Cross Creek, 42.
 TOLEDO.—*Bellefontaine*—West Liberty, 27 cts. *Lima*—Delphos, 1 64. *Mauvee*—Weston, 4.
 WESTERN NEW YORK.—*Rochester*—Lima, 40 cts.
 WISCONSIN.—*Milwaukee*—Waukesha, 24. *Winnebago*—Beaver Dam 1st, 12.

MISCELLANEOUS.

Dr. Wm. H. Magill, Danville, Ky., 2; Rev. Joseph Williams, Fleming, Ga., 1; "A Western Friend," 500; Miss Mary Vance, Rome, Ga., 5; "A Friend," 50; Legacy of Mrs. S. Judson, dec'd, late of Lansingburg, N. Y., 100; William Bradley, Clifton Station, Va., 5; C. W. McGonnigal, Mt. Pleasant, O., 50; "C., Conn.," 2.

1865 60

By Rev. L. Dorland, for Scotia Seminary. From Woman's Missy Soc., Chicago, per Mrs. J. W., 76 25; Beloit, Wis., per Mrs. Anna Williams, 6; The Misses Thursten, 20; Miss M. A. Buchanan, Honeybrook,

Pa., 20; Mrs. Mary D. Holmes, Rockford, Ill., 15; Infant Class 2d ch., Newark, N. J., 5; Juv. Miss. Band, Tecumseh, Mich., 15; M. Brown scholarship, Warren, Pa., 15.

172 25

By Rev. S. Mattoon, D.D., for Biddle University. From Mrs. Mary Bayard, Phila., 50; S. S. Warren, Pa., 25; Dr. Willard, Auburn, N. Y., 500; Mrs. C. Short, Plymouth, Ill., 2; Mrs. M. D. Biddle, 150; Miss S. Gould, 1.

By Rev. L. Dorland, for Scotia Seminary. From sab-sch., Mt. Blaine, N. J., 96.

818 00

Received and expended on the Field during the quarter ending June 30, 1880.

Atlantic—Aimwell ch., 2; James I-land ch., 8; Bethel ch., 18 50; Hebron ch., 22 25; Zion ch., 20 65; Hopewell ch. and sch., 45; Mt. Pleasant ch., 45 27; Olivet ch., 27 23; Somerville ch., 15 90; Salem ch., 24 90; Wallingford ch., 42 50, and sch. 133 76. 405 96

Catawba—Bellefonte ch., 11 15; Ben Salem ch., 7 30; Bethpage ch., 4 39; Caldwell ch., 16; Charlotte ch. and sch., 46 17; Concord ch. and sch., 37 72; Davidson College ch., 23 80; Fair Forest ch., 2 20; Hamilton ch., 8 95; Huntersville ch., 7 06; Hopewell ch., 3 50; Good Hope ch., 2; Mattoon ch. and sch., 41 50; Munda ch., 5; Mt. Zion ch., 6 25; Pleasantview ch., 13 80; Philadelphia ch., 1 50; Poplar Tent ch., 17 12; Salem Hill ch., 1 50; St. Paul ch., 7 30; Woodland ch., 3 83; Walker's Chapel, 6 20; Dutchman's Creek ch., 2; Black's Chapel, 2 25. 278 49

Fairfield—Calvary ch., 7; Hermon sch., 6 40; Ladson ch., 70 30; Lebanon ch., 15 50; Little River ch., 1; Nazareth ch., 5; Pitts ch., 5 85; Shiloh ch., 18 50. 129 55

Holston—Greenville ch. and sch., 24; Rogersville sch., 3. 27 00

Kingston—Mt. Tabor sch., 21 55

Knox—Antioch ch. and sch., 21 45; Macon sch., 32 25; Marietta ch., 1 50; Medway Macedonia ch., 14 29; New Hope ch., 2; Oglethorpe ch., 70 cents; Pleasant Grove ch., 2 15. 74 34

Louisville—Louisville Knox ch., 134 85

Union—Bethel ch., 5; Calvary ch., 8; St. Luke ch., 13 10; Shiloh ch., 44. 70 10

Yadkin—Anderson Creek ch., 2 90; Boonville ch., 1 50; Cameron ch., 19 84; Catawba River ch., 18 84; Fayetteville ch. and sch., 44 18; Freedom Bethany ch., 15 96; Freedom ch., 9 95; Friendship ch., 70 cts.; Gold Hill ch., 2 95; Blandoin ch., 7 50; Hillsboro' 2d, 2 50; Lexington ch. and sch., 19 10; Louisiana sch., 8; Logan ch., 8 94; Mebanesville ch. and sch., 13 75; Mt. Tabor ch., 16 06; Mt. Olive ch., 6 30; New Centre ch., 7 16; Pantherford ch., 6 62; Pittsburgh ch., 22 96; Raleigh ch., 12; Salisbury ch. and sch., 21 62; Statesville ch. and sch., 30 69; Wilmington ch., 124; Wilson ch., 8 85; Winston ch., 5 77; Thomasville ch., 4 29; Lillington ch., 5 44; Mt. Airy ch., 2 70; Bethany ch., 18 60; Nazareth ch., 42 cts. 469 46

Transylvania—Concord ch., 43 00

Washington City—Albright ch. and sch., 37 20; Big Oak ch., 1 67; Mt. Zion ch., 35 cts.; Russell Grove ch. and sch., 18 20. 57 42

1711 81

Total..... 4567 66

Presbyterian Committee for Freedmen, No. 33 Fifth Avenue, Pittsburgh, Pa.

REV. ELLIOTT E. SWIFT, D.D., Chairman.

REV. JAMES ALLISON, D.D., Treasurer, P. O. Box 1474.

REV. R. H. ALLEN, D.D., Corresponding Secretary, P. O. Box 258.

ECCLESIASTICAL RECORD

To SEPTEMBER 10, 1880.

PASTORAL RELATIONS DISSOLVED.

Rev. R. H. Allen, D.D., and Third Church, Philadelphia, Sept. 6th, 1880.

Rev. Geo. Benaugh and Fourth Church, Philadelphia, Sept. 6th, 1880.

CALLS ACCEPTED.

Rev. W. H. Bates to church at Clyde, N. Y.

Rev. Arthur Mitchell, D.D., to First Church, Cleveland, Ohio.

ORDINATIONS AND INSTALLATIONS.

Mr. A. H. Jolly was ordained and installed pastor of Marion Church, Kittanning Presbytery, August 5th, 1880. His address is Brady, Indiana Co., Pa.

Rev. C. W. Wallace was installed pastor, at Marion, Ind., June 15th, 1880.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. L. Sample from Brady to Sandy Lake, Pa.

Rev. G. R. Bird from Salt Lake City, Utah, to Seattle, Wash. Ter.

The address of Rev. T. C. McCarrell is Waynesboro', Franklin Co., Pa.

Rev. Wm. Macnab from Silver Lake, Pa., to Tomah, Monroe Co., Wis.

Rev. W. A. Gay from 92 N. Washington Street to 928 West Avenue, Buffalo, N. Y.

Rev. C. W. Wallace from Decatur, Mich., to Marion, Ind.

Rev. O. Root, Jr., from Carrollton, Mo., to Clinton, N. Y.

Rev. M. E. Dunham from Johnstown to Whitestown, N. Y.

Rev. W. H. Bates from Adams to Clyde, N. Y.

Rev. L. M. Kumler from Seven Mile, Ohio, to Berwick, Pa.

Rev. J. N. Boyd from French Grove, Ill., to Evans, Col.

Rev. G. M. Fleming from Buckhannon to Weston, W. Va.

Rev. S. N. St. John from Troy to Onaga, Kas.

Rev. J. N. Williams from Lake City to Balaton, Lyon Co., Minn.

Rev. S. T. McClure from Glenwood, Mo., to Allerton, Iowa.

Rev. J. P. Baker from Fairfield to Newton, Iowa.

The address of Rev. J. B. Pomeroy is Canton, Lincoln Co., Dakota.

Rev. J. N. MacGonigle from Parker's Landing to Oil City, Pa.

Rev. J. M. Layman from Wooster to Piqua, Ohio.

Rev. L. H. Morey from Pittsford to Seneca Falls, N. Y.

The address of Rev. T. D. Jester is Elwyn, Pa.

The address of Rev. Maurice Waller is Manchester, Ohio.

Rev. H. Cornell from Nichols, N. Y., to Orwell, Pa.

Rev. R. F. McClean from McConnellsburg to Dauphin, Pa.

Rev. C. W. Anthony from Aurora to Box 165, Morrison, Ill.

Rev. J. H. Dillingham from Rossville, Ill., to South Saginaw, Mich.

The address of Rev. S. B. Neilson is Waterloo, Neb.

The address of Rev. Herrick Johnson, D.D., is 71 Rush Street, Chicago, Ill.

Rev. A. S. Peck from Farmingdale, Ill., to Kossuth, Iowa.

Rev. W. R. Coles from Salisbury to Charlotte, N. C.

The address of Rev. J. L. Taylor is Greeley, Col.

Rev. A. Carroll from Olathe, Kas., to Independence, Mo.

Rev. W. R. Henderson from Iowa City, Iowa, to Harrodsburg, Ky.

The address of Rev. J. H. Baird is P. O. Box 2190, Philadelphia.

DEATHS.

Rev. S. H. Ashmun at Falls City, Neb., July 22d, 1880, in the 70th year of his age.

Rev. W. H. Dean at Tucson, Arizona, July 13th, 1880, aged 47 years.

Rev. Matthew Waldenmeyer at Carthage, Ill., July 23d, 1880.

Rev. E. B. Andrews, LL.D., at Lancaster, Ohio, Aug. 14th, 1880, aged 59 years.

Rev. J. W. Parsons, D.D., at Ismid, Turkey in Asia, Aug. 4th, 1880, aged 56 years.

Rev. D. M. Smith at Princeton, N. J., July 25th, 1880, aged 93 years.

Rev. William Adams, D.D., LL.D., at Orange, N. J., Aug. 31st, 1880, in the 74th year of his age.

Rev. W. C. Matthews, D.D., at La Grange, Ky., August 24th, 1880.

Rev. J. C. Watson, D.D., at Philadelphia, August 31st, 1880, aged 75 years.

Rev. J. F. Donaldson at White Rock, Kas., August 31st, 1880.

Ministers are respectfully requested to furnish their changes of address directly to *The Monthly Record*. It is sent to all ministers of the Presbyterian Church, and it is important that their correct addresses should always be in the office.

LINCOLN UNIVERSITY,

NEAR OXFORD, PA.

National prosperity has overtaken the work at Lincoln. Through all the Departments of the University it feels the throbbing pulse of new life.

Thirty thousand dollars have recently been added to its invested resources. The support of five of its six Professors is now assured.

There is also partial relief from the financial rack and screw of the past seven years. Distress for funds to meet current expenses continues; but it is less severe and disheartening.

Interest in the higher Christian Education of Negroes is rapidly increasing. People know more and care more about the work of Lincoln University. Their eyes are turned that way and are fixed upon it.

Applications for admission to the University by colored young men in all parts of the South and elsewhere, as well as appeals on their behalf, are more numerous, urgent, and touching than ever before.

The Faculty have received *sixty-five* new students into the classes of the College year now opening. These, with the old students who return, make the total present number about *one hundred and fifty*. They come, moreover, with better classical preparation, and more pecuniary ability to help themselves.

This reviving prosperity is the summons of the Master to enlarge and advance the work. The friends of this enterprise are entreated to unite in this forward movement.

The Trustees call urgently for funds to put the College buildings in good order. Thorough and somewhat costly repairs are absolutely *necessary*. A new Dormitory will very soon be needed. A large amount of furniture for the rooms to be occupied by the new students has to be procured, and a supply of warm bedding for fifty beds.

The thorough training of Christian Educators for the Negroes in this land and in Africa is looming up high among the benevolent enterprises of the Church, and, in Christ's name, demands more consideration from those who love their neighbor, their country, and their Lord.

Information will be given and contributions received by

REV. EDWARD WEBB,

Financial Secretary Lincoln University,

OXFORD, CHESTER CO., PA.

BEQUESTS.

In the preparation of Wills, when it is desired to make Bequests to the General Assembly, or any of its Boards or Permanent Committees, care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19th, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated May 5th, 1871, by the Legislature of the State of New York."

Board of Publication,—to "The Trustees of the Presbyterian Board of Publication."

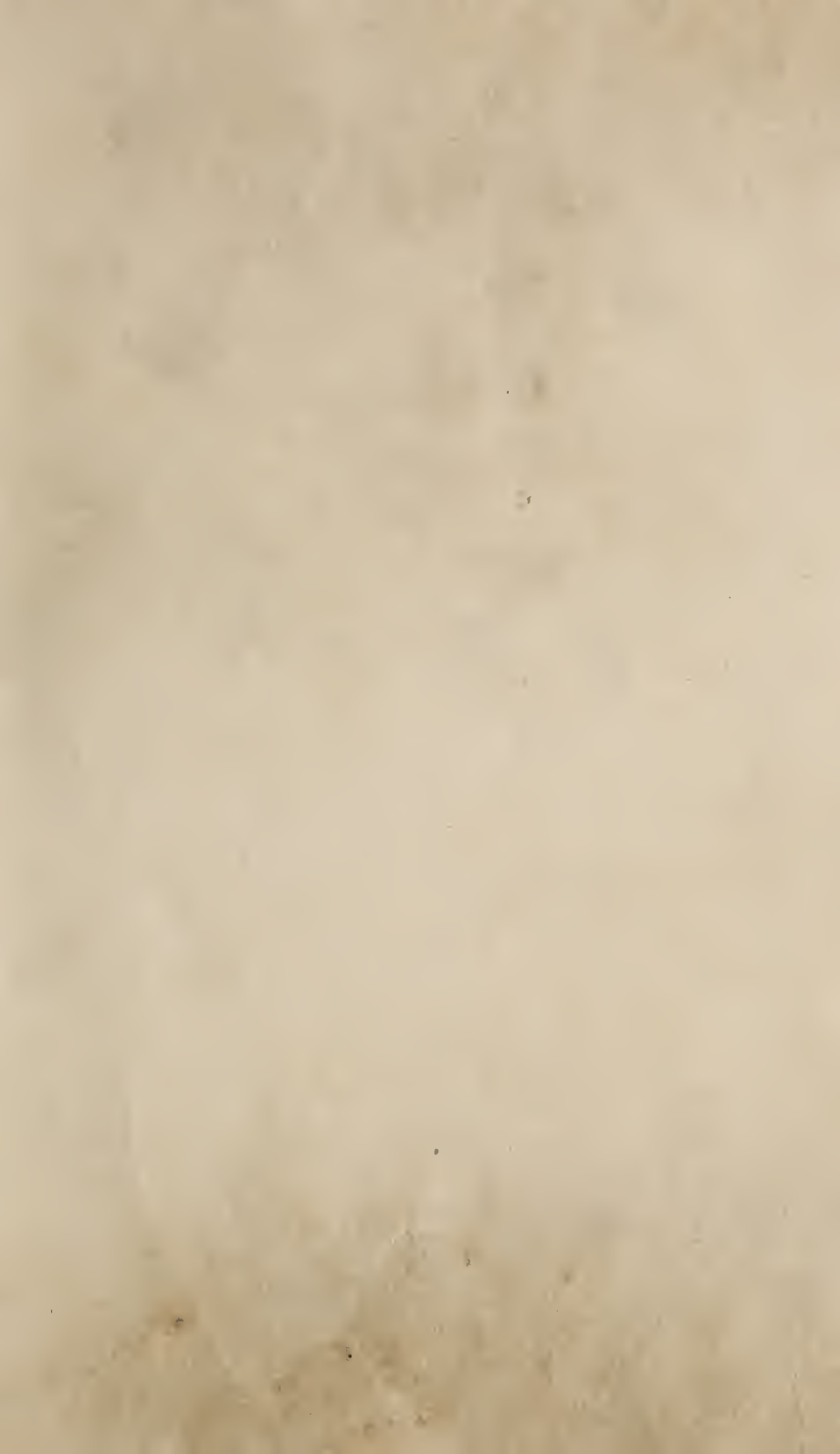
Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

The Committee on Freedmen is not incorporated. Bequests for their Treasury may be made to "The Trustees of the General Assembly," as above, "For the use of the Presbyterian Committee of Missions for Freedmen."

Sustentation is not incorporated. Bequests for its treasury should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19th, 1872, by Act of the Legislature of the State of New York, for Sustentation."

N. B.—If Real Estate be given by will, let it be carefully described.



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